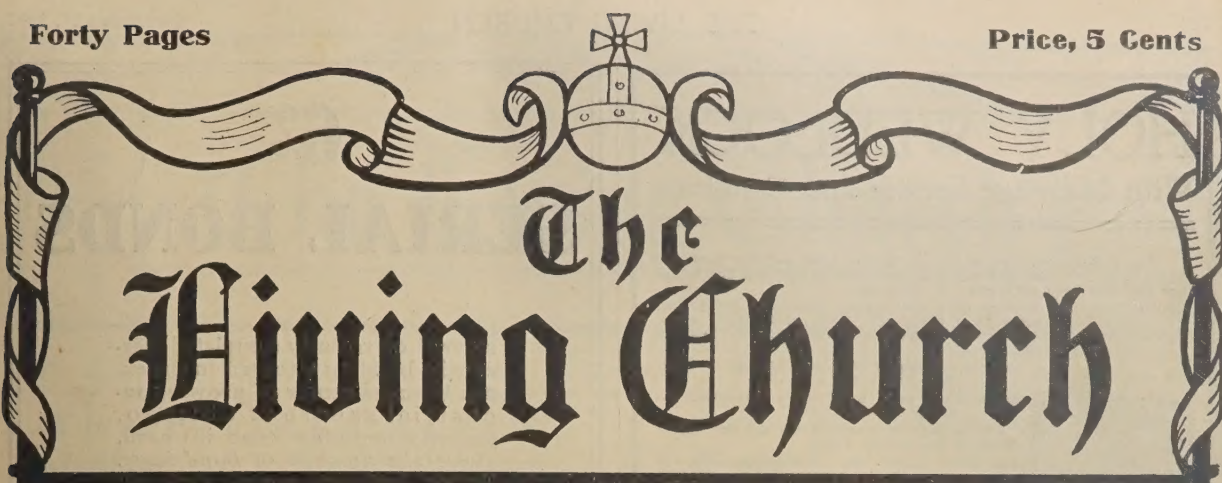


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The Living Church

VOL. XXXVII.

MILWAUKEE, WISCONSIN.—SEPTEMBER 28, 1907.

NO. 22

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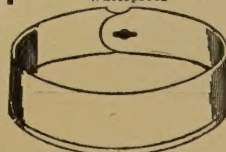
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The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 28, 1907.

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THE MINISTRY OF ANGELS.

UNLESS prepared to admit a notable change in the divine administration which, in the days of sacred record, surely did "ordain and constitute the services of Angels," as well as of men, in "a wonderful order," we can but believe that there still reaches between heaven and earth that invisible Ladder—once disclosed to mortal vision—whereon these messengers of God are continually ascending and descending its gleaming stairway, as of old.

How close, and constant, was that journeying, that passage to and fro of heavenly visitants, that we have but to open the written Word there to trace their presence from the first page to the last, a golden chain, linking the earliest records of Genesis to the last glorious vision of the Book of Revelation.

In fact, so closely interwoven with man's life and history were these shining messengers from the world unseen, as to occasion but rarely either fear or overweening astonishment in those to whom they came; and no more helpful or beautiful study invites our research than this study of angels and their ministry to men, as preserved for our hope and interest.

Countless the offices and missions it was theirs to fill, as that study will disclose; and no child of God is too lowly, no circumstance or environment of human life too mundane, for their pure presence, the gleam of their radiant pinions. From the outcast mother and child perishing on the pitiless desert, to the exiled Patriarch seeking rest on his stony pillow; God's wandering people helplessly traversing the trackless wilderness; the untutored hosts of Israel shrinking before the mighty armaments of hostile forces—to each and all, these swift messengers draw near in the hour of need, with their ministry of cheer, of hope, of guidance, and victory assured—or, it may be, of warning, of wings outspread in sheltering love and protection.

Too expansive, by far, is this broadening vision of angels, for passing meditation; but as we gaze on the fair host revealed, the longing grows for yet fuller knowledge, a closer study of their shining ranks, these cherubim and seraphim, these "angels and archangels, and all the glorious company of heaven" with whom we are thus brought, as it were, in close and living touch.

Two, at least, are known to us by name—Gabriel (the man of God) appearing first to the prophet Daniel, and, five hundred years later, in the fulness of time, commissioned to proclaim the glad tidings, the Incarnation of the Son of God.

Likewise Michael, "one of the chief princes," revealed as the glorious warrior of heaven, fearlessly leading his hosts victorious and triumphing in mighty conquest over the powers and forces of evil.

Thus in recognition of his princely warriorship does the Church Militant honor him as the leader of the angelic throng which, on this day of her appointing, we come to remember with praise and thanksgiving, and recalling their ministry of love in all the ages gone, to pray that they may still be near to watch, to ward, and to keep us.

And since true ministers they are of Him who changes not, whose word and will is for time and eternity, why should we not say, with trust assured:

"How oft do they their silver bowers leave,
To come to succor us who succor want!
How oft do they with golden pinions cleave
The fleeting skies, like flying pursuivant
Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons about us plant:
And all for love, and nothing for reward.
Ah, why should heavenly God to men have such regard?"

L. L. R.

THE TRUEST Churchman is the man who keeps his mind most open to the lessons to be learned from all quarters.—*Bishop Lightfoot.*

THE RICHMOND SERVICE OF THANKSGIVING.

THE American Church is now about to unite in the most eventful act of corporate thanksgiving she has ever planned. It is the service of Thanksgiving—of course the Holy Eucharist—at which the three hundredth anniversary of the Jamestown colony will be commemorated.

That service will be held on the second Wednesday of General Convention—October 9th. It will be an early celebration, held, probably—though this is not certain—at All Saints' Church in Richmond.

Times have changed. Perhaps it is the influence of the Brotherhood of St. Andrew upon the Church that makes it a matter of course that this, which will be preëminently the corporate communion of General Convention, will be made at an early service.

Times have changed. There is no partisan clash before us in General Convention. Never before, we believe, has there been such a thorough harmony and real sense of unity on the eve of a General Convention. There are differences among us, and problems to be faced, but no breach of charity to be apprehended in facing them. Never before was this American Church so truly in position to sing her *Te Deum*, her *Gloria in Excelsis*, as she is to-day. Her corporate act of thanksgiving will mean more this year than ever it could have meant in any General Convention past.

Times have changed. No Churchman feels to-day, in going to Richmond, that he is entering the "enemy's country." Virginia Churchmanship is common to all of us now, for we have all learned that it means deep devotion to Christ, sincere love for the Church, thorough missionary fervor. But the advance in Churchmanship throughout Virginia, the daily Eucharists during General Convention, the weekly Eucharists the year around, the many tokens of sympathy with the vigorous Church life in the entire nation which now characterize the Churchmen of Virginia, have in large part taken away the sense of partisanship that once clung to the title.

Times have changed. General Convention met in Richmond once before this. It was in the year 1859. The ominous roar of the coming storm that shook the American nation was even then increasing daily in its momentum. Two years more and the North and the South were engaged in the fiercest of struggles. Three years more and the seats allotted to Virginia in the General Convention were ominously vacant. What hath God wrought! The unity of the nation and the unity of the nation's Church are complete to-day in one perfect brotherhood.

All this, and much more, is involved in that sacramental Thanksgiving, that corporate Eucharist, that common participation in the solemnest of services, that will commemorate the three hundredth anniversary of the planting of English civilization and Anglican religion on this American continent. *Gloria in excelsis, Deo!*

Parish priests, let us all, in our several churches everywhere, observe that day—Wednesday, October 9th—as the corporate communion of the Church. Let us all, at an early hour, gather for our respective Eucharists that shall all blend before the Mercy Seat of God in one grand acclamation of thanksgiving. Let this American Church, with one heart and one mind, observe the day. Might it possibly be expedient for the House of Bishops, early in their session, to invite this common observance, and call the associated press of the country to be their messengers in proclaiming the feast?

Among the English black letter days, October 9th is devoted to St. Denys, who is said to have founded the Church in Gaul. From Gaul Augustine was sent to found, or to re-found, the Church in England. English Christianity planted in the western world that lively branch which now offers this commemorative Eucharist. On St. Denys' day this latest fruit of St. Denys' missionary labor, more than sixteen hundred years later in time, returns thanks for the triumph which may, under God, be traced directly to him. Could the "endless chain" of foreign missions be better illustrated than in that chain of events which so intimately connects this American Church with the missionary work of that early saint and Bishop? Could a more appropriate day in all the kalendar be found for this anniversary service?

LAST CALL FOR THE THANK OFFERING.

FROM the solemn, sacramental act of Thanksgiving, to the detail of what shall be the offering presented at that service, may at first sight seem a long drop. Yet it is not. The

presentation of alms is an integral part of the Eucharistic offering. Those alms typify the offering by the giver, of himself. Their importance may be gauged, in part, by the value which a man places upon himself. When a man presents an unworthy offering he is but placing too accurate an inventory upon his own spirituality. A ten-cent offering may be the adequate expression of a ten-cent soul.

This is the last call for the Thank Offering. It is probably the last word on the subject until we are able to chronicle the story of the service itself. The size of the offering is only important as indicating the value which the men of the Church place upon the event which is commemorated. It is a gauge of the measure of spirituality which is current in the Church. Of course there are qualifications to this statement. Local conditions and conflicting calls and personal ability to give, are all circumstances that enter into the consideration. Still, roughly speaking, the measure of the Thank Offering is an indication, imperfect as such indications always are, of how far the men of this American Church have learned to realize their blessings in the Church; of what three hundred years of Anglican Christianity and Anglo-Saxon civilization have done for America.

We have sought to discover about what the Church may reasonably expect from the Thank Offering. Apparently it will nearly or quite reach the amount of Eight Hundred Thousand dollars. What, in round numbers, has been accomplished in some of the dioceses, large and small, in which really earnest work has been done, is indicated below:

New York	\$250,000	Washington	6,000
Pennsylvania	200,000	Delaware	6,000
Massachusetts	60,000	Georgia	5,000
Long Island	25,000	Missouri	4,000
Harrisburg	12,000	Western Massachusetts.	3,500
Pittsburgh	12,000	Los Angeles	1,600
Ohio	8,000	Tennessee	1,200
West Virginia	6,000	Arkansas	1,000
Southern Virginia	6,000	Laramie	1,000
Albany	6,000	West Texas	1,000
Western New York....	6,000	South Dakota	1,000

More important than the amounts to be collected will be the number of givers. We have been unable thus far to obtain any estimate of that. We shall all be interested in learning.

This is the last call; but it is a real opportunity, though the last, for a contribution to be made. Doubtless some thousands of men have fully intended to send some proper amount to be placed in this offering, but have simply put it off. *To-day*, if you please, dear sir. For once, the Church raises the banner, "For Men Only." No women, no children, need apply. This is a corporate offering from the men of the Church who care. It is a dignified undertaking. Two men have given each \$100,000. But though offerings should represent a really dignified expression of the spirit which animates them, the amounts are not of the greatest importance. The important part is that, *relative to all other facts in each individual life*, they should gauge the extent of the giver's thankfulness.

It is not yet too late; but it will be, in a few days. The offering is to be made at the Thanksgiving service on the second Wednesday of General Convention, October 9th, in Richmond, as already intimated. It will be made by the several deputations on behalf of their respective dioceses. The offering will be recorded, diocese by diocese.

It is too late now to send offerings through diocesan treasurers. They may be sent to deputies from any diocese personally, or—an address which any may use—they may be sent to Mr. George C. Thomas, "Pennsylvania Delegation, House of Deputies," Richmond, Va., any time after the date of this paper. The diocese to which the offering should be credited and the number of givers, if more than one, should be stated in forwarding any remittances. And they should be sent *at once*.

Women and children are barred from contributing; but they are not barred from bringing the matter to the attention of the men of the family, or of men outside.

"THE HOUSE OF BISHOPS CONCURRING."

AFTER the adjournment of the General Convention of 1880, there was published in THE LIVING CHURCH an editorial under the above heading, said, by office tradition (which cannot be positively substantiated though the literary style seems to make it probable), to have been written by the late Bishop McLaren. On the eve of another General Convention we cannot do better than to reproduce it, as we do below. Incidentally,

it will show to those who have been present at General Conventions of recent years, that deputy nature has not changed much in the last quarter century.

THE HOUSE OF BISHOPS CONCURRING.

Resolved, (1) That when the General Convention is in session, persons who persist in disregarding the request of the Chair, to refrain from conversation while important matters are under discussion, shall previously take lessons in whispering, and not talk in rumbling sub-bass, so that speakers who have the floor cannot be heard, and the acoustic properties of the house be blamed.

(2) That Deputies who make speeches shall not drop the voice at the emphatic word of a sentence, nor at the climax-sentence of a paragraph, so that when the private conversationalists are taking breath, and all is tranquil and serene, the important words alluded to cannot be heard, and the force of the speech be lost.

(3) That, as people are sensitive respecting "ritualistic" practices, the speakers shall not so often turn their backs upon the people, to face the president; but, like old-fashioned rectors in gown and bands, face the audience, that their precious words be heard by all.

(4) That gentlemen who move no resolutions, and make no speeches, shall not interrupt others in the midst of their's, and cause disorder by again and again—with a strained voice, saying, "Mr. President, I rise to a point of order!"

(5) That Deputies who gain the floor, by saying, "I am not going to make a speech, but to say just one word," may keep their word, and not injure their reputation for veracity, by consuming almost as much time as "an acceptable minister" dare take for his sermon.

(6) That, as time is precious, and hotel board expensive, the sitting of Convention be not prolonged by consuming too much time in discussing the law of amendments, and of amendments to amendments, or technical points of order, which the chairman could decide in one sentence.

(7) That no member shall move a resolution to have parts of the Prayer Book altered that do not suit him, and close his speech by saying, "I have no idea that my resolution will be carried, but bring the matter before the House, just to set the members to thinking!"

(8) That no member shall hereafter move that there be added to the Litany, a prayer for laborers in the Lord's harvest, until the laity provide the Bishops with funds to cultivate the churchless harvest fields, and to send into some of the three-fourths of the places where the Church is not yet represented, the unemployed ministers, able and willing to visit them; and also to come to the financial rescue of settled (?) rectors, on whom vestries are attempting financial strangulation!

(9) That Deputies who pay no attention to important debates, when the vote is being taken, shall not incite laughter, and hinder proceedings, by shouting—"Mr. President! What is before the House?"—and call for the reading of what has been read again and again!

(10) That the members of Convention should remember that the Holy Ghost can move the living leaders of the Church, to do what will be for the good of the world, and the glory of God at the *present time*, though the modes may differ from the modes used by devout men who faithfully served their day and generation, and centuries since "fell asleep." When a member of the Convocation at York Minster (England), rose to suggest the importance of great caution, and asked, "Is there any precedent for such services as are contemplated under the Shortened Service Bill?" the Archbishop, with great emphasis, answered: "Let precedents go! If a good work for Christ is to be done, in our day, let us do it! By the *modes* of past ages, we are not bound!"

(11) That the General Convention shall not leave the Gospel-train on the world's track, motionless, hampering the Church engine with cautionary, rubrical, and canonical appendages, but rather remove every unnecessary and hindering weight, that impedes Church progress, and interferes with Christ's mandate—"Go!"

(12) That the present spirit of brotherly love, manifested by Churchmen called "High," and "Low," and "Broad," shall increase more and more, and soar higher, and sink deeper, and spread wider; alluring even the radicals called "*No Churchmen*," to enter the circle of fraternal charity, and unitedly chant:

"Behold, how good and how pleasant it is,
For brethren to dwell together in unity."

(13) That, henceforth, instead of bitter controversy, High

Churchmen shall allure Low Churchmen to do things decently and in order: that Low Churchmen shall incite High Churchmen to use special efforts to save those who have not taken the first step to entitle them to be called "dearly beloved brethren"; that Broad Churchmen shall incite both "High" and "Low" to give a reason for the hope they cherish; that "High" and "Low" who will not "put on *Reason* as the sacerdotal breast-plate of their priestly habiliments," may allure those who claim to wear it, to persuade the unsaved to accept *now* the freely offered salvation, so that they may have "a good hope," through Christ, *before* death; and *after* death, instead of "Eternal Hope," eternal *fruition*. May the "High" sing the alto, the "Low" the bass, the "Broad" the tenor, and the "No Churchman" the treble of a fervent, heaven-reaching *Gloria Patri*; and speedily drop all partisan distinctions, and hereafter labor, mutually and lovingly, as faithful members of Christ's Catholic and Apostolic Church.

MEETING on the threshold of General Convention both as regards time and place, the relation of the Brotherhood of St. Andrew to the Church is necessarily suggested.

If the Brotherhood had made or were likely to make the mistake that was made by the Methodists—for the Brotherhood movement to-day has many elements of similarity to the Methodist movement of the eighteenth century—there would be cause for viewing it with distrust. But it must be remembered that it was the unreasonable distrust of the Methodists within the Church that drove them into a position of hostility to the Church, and, finally, into schism.

The Brotherhood may be very useful in a parish, if the rector will let it be. It cannot be of much use unless he does, if only because the spirit of loyalty which the Brotherhood itself requires, prevents its chapters from working in hostility to the clergy, the spiritual leaders of the parish. For this reason we have more than once discouraged the formation of chapters or tolerated their lapse into oblivion in particular instances; but never for reasons that were very complimentary to the particular parish.

The clergy sometimes object that a Brotherhood chapter throws more work upon them. Of course it does! Those who feel this to be an objection to it might well apply for the position of chaplain to a graveyard. A business house does not object that the addition of several travelling salesmen makes more work for the force at home. An ideal chapter of the Brotherhood will throw a great deal of work upon the rector. Unless he takes the initiative, failure will result nine times out of ten, perhaps ninety-nine times out of an hundred. We venture to say that a clergyman who "found a chapter of the Brotherhood in each of his parishes and every one of them failed," might successively become rector of the strongest Brotherhood parishes in the land and nine out of ten of the chapters would fail. But the primary failure is pretty certain to be the rector.

If a band of men willing to visit other men and speak the friendly word that these need, is not worth while, then Christianity must somehow be voted a failure. And if a band of men ready to pray in accordance with the Brotherhood promise is not worth while, then the spiritual life is somehow founded upon a mistake.

A small Brotherhood chapter—large ones are almost inevitable failures—would help in any normal parish in this land whose rector will let it. But let neither him nor them suppose that it is his province to amuse the men of the Brotherhood. Unless they are ready to do men's work for the Church, and not merely seeking personal recreation for themselves, the chapter might better be dissolved.

In this connection it may not be amiss to say that a newly revised edition of the Brotherhood Handbook, containing more than 200 pages, has just been issued, and may be obtained at the nominal cost of ten cents from the Brotherhood Office, Broad Exchange Building, Boston. Certainly any parish priest who will study this manual and put into practice some part of its suggestions, will be able to utilize the Brotherhood in his parish.

IN spite of the Elizabeth Frys of a century ago and the Howards and Gillespies of our own day, and many other earnest workers for prison reform, our whole penitentiary system in this country is so far below the standard that we have attained in other branches of sociology as almost to make one despair for humanity.

Just at a time when the Chicago papers had been exposing

the evils of Illinois penitentiaries—which are probably no worse than those of most states—there was held in the same city a week's sessions of the National Prison Association. We very much wish that thoughtful people would give some attention to the reports of that convention. Our own columns are too full at this time for it to be possible for us to treat the subject adequately, but we have no doubt that that excellent weekly magazine, *Charities and the Commons* (publication office, 105 E. 22nd Street, New York), will have the usual carefully edited synopsis of the cream of the papers which they always prepare so well in connection with similar events. In the meantime, crowded as we are with matter that cannot be postponed, we cannot refrain from quoting the following few detached sentences and paragraphs from a summary of American prison conditions presented to the convention by Professor Charles Henderson of the University of Chicago, as the report of a special committee of investigation, after an inquiry extending over six months and including the whole country:

In relation to conditions of physical health there seems to be no scientific measure expressed in law or administrative rules as to the quantity and constituents of food. It is evident that under-clothing and bedding are frequently permitted to remain in a loathsome state, filthy breeding ground for vermin and bacterial disease. The opportunities for communicating venereal disease, consumption, and pneumonia exist practically in every state without due apprehension of the peril to society.

"The very structure of the typical jail is wrong. From ocean to ocean one uniform plan has been slavishly copied from bad models—a cell or cage of cells surrounded by a corridor. Into this corridor empty the foul breath and often the foul language from each cell. No man builds a pig-pen or a hen-coop on such a monstrous plan, much less a residence. The jailor's residence adjoining always admits sunshine and air directly into each sleeping and living room.

"The disposal of sewage is often fair, but the frequent boast that 'disinfectants are freely used,' betrays the low standard of judgment. Where there is cleanliness, light, and air, disinfectants are not needed.

"In regard to the bath not one protest was made in the reports against the tub, that fine invention for spreading certain loathsome diseases, and the more effective and safer shower bath rarely exists and has few advocates.

"The modern barn or chicken house has an outside court for daily exercise; but seldom does the report vary the monotonous phrase 'prisoners walk in the corridor.'

"Every healthy and moral man works at some useful occupation; but in the jails unproductive, defiling idleness is the rule.

"But are not prisoners classified by sex, age, character? Are not poor debtors and witnesses separated from others? Sometimes there is classification; but as a rule it is without value, serves only to make us believe we are humane. Anyone who has visited many jails remembers the ribald and malodorous language which travels along the open corridors, even from women's cells. The typical jail is a school of animalism. Our jails are built on the theory that all inmates are bad and too evil to be injured. This plan has been excused on the ground that it is necessary for the safe keeping of prisoners. This is absurd; European jails of the newer pattern are entirely secure.

"The ancient fee system of paying the sheriff dies hard because the people do not know its evils and a selfish interest keeps it alive. The public has not been instructed by politicians that when a sheriff is paid forty cents a day for feeding prisoners that he is tempted to give nine cents' worth of food and put thirty-one cents in his savings account, or in the party corruption fund!

"The schedules returned and reports of boards of charities reveal another evil; the presence of little children, of epileptics, of insane, of feeble-minded, in many jails. Theoretically this nation believes that insanity is a disease; actually it permits county officers to treat it as a crime. The people lack a standard; they do not protest because they do not realize the infamy of having no detention hospital for the mentally sick. They want security; the jail has steel cages; put the dangerous madman in with murderers or rapists!

"Repeatedly the schedules say: 'the children are placed with the women.' Many counties have never heard of the Juvenile Court and of probation care. The apathy of the public to this degradation of childhood is amazing."

We should like to treat of the character of reforms required, but must content ourselves for the present with the following brief outline of the reform measures suggested in the same report.

"The county system of prisons, judged by over a century of experiment, is bankrupt. All who have studied the subject in the full light of experience advocate removing all convicted persons to district workhouses and colonies under the control of state officials. Idleness is neither retributive nor corrective; it is simply ruin of health and hope. Only by taking convicted persons straight from the courts to a workplace can a modern system of reformatory dis-

cipline be carried out. Local officials ought not to be charged with administering state laws. Centralized administration reformed the jails of England.

"The county jail, transformed in accordance with modern experience and sanitary science, with individual cells directly open to outside air and sunshine, should be retained simply as a house of detention for persons yet to be tried; convicted misdemeanants and felons should be distributed among the special reformatories and work colonies of the state to serve their sentence on the principle of the 'indeterminate sentence.' Many men who are committed to jail might be summarily released by wise judges under suspended sentence, on parole to probation officers, on condition that they work for private persons or on public roads, pay their earnings for the support of their families, and keep out of vicious company. If employment cannot be found, the county can always find useful outside work to do, under the engineer, not under police and sheriff."

HERE is a very sane editorial in a recent number of the *Christian Register* (Unit.) entitled *Doctrine and Dogmatism*, in which protest is made against speaking of Unitarianism as "undogmatic." It is so refreshing to read, after the many years of inane talk by Unitarians about "dogmatism" and the like, that we cannot refrain from quoting a considerable part of it.

"When one speaks of Unitarianism as being without doctrine and absolutely 'undogmatic,' the language used is so vague and well-nigh meaningless that it excites suspicion that the one who uses it is not capable of exact thinking and does not care for rational and well-rounded statements of the knowledge which up to date we have acquired. This loose talk concerning fundamental things serves no good purpose, because it diffuses thought that ought to be concentrated and scatters energies which ought to be applied to some specific end. The present writer, after not a little experience, is convinced that one reason why Unitarianism as a movement has not had a more hearty welcome from the people at large, and has in all the countries where it has appeared remained a body small altogether out of proportion to the influence it has exerted, is that we have been so much afraid of the doctrines, the dogmatisms, the sectarianism, the oppression, the superstitions, the bigotries of the past ages in established churches that we have been unable to make the best use of the vast treasures of spiritual wealth intrusted to our people.

"If Unitarians have even but one belief concerning God, man, duty, or destiny to which they are willing to commit themselves, with all their spiritual fortunes in this world and the world to come, then they cannot properly describe themselves as undogmatic. For an opinion, a belief, or a conviction attested in that way, is a doctrine or dogma of the most commanding kind, and cannot be put in a secondary place without giving to those who hold it the appearance of indecision, weakness, and lukewarmness, unworthy of them and the splendid achievement of faith which should be their chief glory."

The fact is, as all intelligent people ought long ago to have seen, that the assertion of a fact or of a principle becomes "dogmatic" when thus asserted; and that unless one has no convictions whatsoever, on any subject, he cannot possibly be "undogmatic." Only congenital idiots can be free from dogma.

The *Christian Register* has done a good service in puncturing this absurd misuse of the term *undogmatic*. Let it be always recognized that the issue between the Church and other bodies is not that of dogma *versus* no dogma, nor yet that of your dogma *versus* my dogma; but is between dogma resting upon the conclusions of men *versus* dogma divinely revealed to the Church.

DEVOTION.

IT IS EASY to allow ourselves a certain number of faults. It is easy to assert that God allows every one a few mistakes. But it is not religion. Doubtless it is harder, day by day, to battle with a besetting sin, which men call a fault, than just to give way, and call upon the Lord to pardon it. But does it stop here? Is it not just at the weak point that the whole strength gives way? The strength of a chain is the strength of its weakest link. Did it avail Moses that he was good, devoted, generous, pure, faithful, brave, religious? His hasty temper, once subdued, so that he became noted for meekness, broke down again, and with it went the earthly crown of his life. Did it avail Judas that he was an earnest, self-denying apostle? He broke down in covetousness. St. Peter, again, strong in other points, broke down in self-confidence. No, if religion is the force within us which seeks to restrain the powers of death, it is not in the easy acquiescence in a low standard, but in the vigorous determination to overcome *all* evil that she pursues her toilsome and hard task. It is hard and difficult to regulate our rebellious life according to the will of God; it is easy to say, "Lord, Lord," from a life of no effort and no ambition. But "Lord, Lord," is no watchword when the gate is closed; "Lord, Lord, open unto us," will not fill the empty lamp, nor kindle the flame which heralds the bridegroom's approach. —W. C. E. Newbolt.

SOME ENGLISH PREFERMENTS

Appointments to St. Michael's, Coventry, and "Old Quebec" Chapel in London

BISHOP OF SOUTHWELL WILL VISIT THE CHILDREN

Cowley Church is About Completed

THE LATE BISHOP OF CHICHESTER

The Living Church News Bureau
London, September 10, 1907

THE patronage of the important benefice of St. Michael's, Coventry, has now been formally transferred from the Crown to the Bishop of Worcester; and it is understood that

church in England. It is an edifice of red sandstone, with a singularly beautiful tower and spire—with the exception of Salisbury, the loftiest in England. The interior is of great breadth, being provided with double aisles.

Canon Masterman was a scholar of St. John's Cambridge, and graduated from that college (First Class History Tripos) in 1893. He was ordained deacon in the same year, being licensed to the assistant curacy of the Church of the Holy Sepulchre, Cambridge. He was also history lecturer to non-collegiate students, and for two years was lecturer in Church History at his own college. He was afterwards for several years vicar of a church in Devonport, and then became successively principal of the Midland Clergy College, Edgbaston (Birming-



ST. MICHAEL'S CHURCH, COVENTRY.

the new vicar of St. Michael's, in succession to Canon Atkinson, who has resigned, will be the Rev. J. H. B. Masterman, Honorary Canon of Birmingham, late warden of Queen's College, Birmingham, and Professor of History in Birmingham University. This is part of the Bishop of Worcester's notable scheme for raising St. Michael's, Coventry, to the position of a collegiate church (such as St. Saviour's, Southwark, with which his lordship was formerly connected, occupied for some years before becoming a Cathedral), or sort of Pro-Cathedral for Warwickshire; and of his proposal that his see shall be called "Worcester and Coventry." This Church is one of great architectural distinction, being a fine example of late Perpendicular Gothic (circa 1500), and is probably the largest parochial

ham), and warden of Queen's College, Birmingham, both of which institutions are now closed. In 1902 he was appointed Professor of History in Birmingham University, which post he still holds. He was Select Preacher at Cambridge, 1900-4, and is at present Hulsean Lecturer at Cambridge. In 1905 he was appointed by the Bishop of Birmingham an Honorary Canon of the new Cathedral Church. Since his connection with Birmingham University, Canon Masterman has come to the front as a public historical lecturer, and has within the past few months been giving at Westminster Abbey a series of lectures, marked by much freshness of treatment, on the history of that antique and richly storied church. He is the author of *The Age of Milton*, and several books of a theological character, includ-

ing one which has recently been reviewed in THE LIVING CHURCH, entitled *I Believe in the Holy Ghost*. Just at present Canon Masterman is out in South Africa conducting missions in the dioceses of Capetown and Natal. The Canon and Mr. C. F. G. Masterman, the well-known Radical M.P., literary journalist, and ardent Christian Socialist, are brothers.

The Bishop of London, in his *Diocesan Magazine*, recommends the following intercessions for September:

"That it may please Thee to grant to the Bishop during his journeyings the constant guardianship of the holy angels and an abiding sense of Thy most gracious presence. To be with him in his going out and in his coming in, and to bring him back in safety to Thy Church in this land. To grant that his sojourn with our brethren across the sea may be for the increase of Thy Kingdom and for the closer union of England, Canada, and the United States in the bonds of faith and hope and love. To grant wisdom and a right judgment in all things to the Bishops Suffragan and Archdeacons that they may rightly administer the diocese during the Bishop's absence."

The Rev. J. A. Beaumont (S. John's Wood Road Chapel, N. W.), with the approval of the Bishop of London, has, for private and personal reasons, withdrawn his acceptance of the vicarage of the Church of the Annunciation (Old Quebec Chapel), W., vacant by the promotion of Prebendary Otley to the Rochester Cathedral Chapter. The Bishop of London has, therefore, made another appointment to the vicarage, and one, perhaps, of more suitable character. The Rev. F. L. Boyd, who is to be the new vicar of this prominent West End church, has been vicar of Teddington, on the Upper Thames near Hampton Court, since 1884; where the outcome of his labors is the well-known Catholic parish of St. Alban-the-Martyr, the material fabric being one of the stateliest among modern ecclesiastical edifices in England. Mr. Boyd's departure from Teddington recalls (says the *Standard*) an interesting story of this fine church.

When visiting the Church of the Holy Sepulchre in Jerusalem, the vicar of Teddington was so impressed by the effect of the ten thousand lamps with which it is lighted, that he sought to obtain seven of them for his own church. He procured an interview with the Patriarch of Jerusalem, and asked his Holiness for seven of the lamps, but was told that they could not be sold, as they were consecrated. It was intimated, however, that if the vicar would obtain at Damascus, and dedicate to the Church of the Holy Sepulchre, seven lamps of sufficient intrinsic value, and would also undertake in writing that they should hang in his church, and nowhere else, a like number of the ancient lamps, the latter would be sent to England. The stipulation was accepted, with the result that seven of the old lamps from the Church of the Holy Sepulchre have adorned and hallowed the sanctuary of new Teddington Church since 1888. This Mr. Boyd has a brother who is vicar of St. Andrew's, Worthington, a well-known Catholic centre in the South of England.

The Cowley St. John *Evangelist* (S. S. J. E.) for September states that the building of the two porches of the fathers' church at Oxford has nearly been completed. With the completion of this work, the conventual church, as so nobly designed by Mr. Bodley, will, I believe, be whole and complete.

The *Evangelist* also contains another interesting item of information—at least so to lovers of pure plainsong, while especially encouraging to those who are engaged in the immensely important work of restoring in the Anglican portion of the Catholic Church the Church's ancient and sublimely devotional music. The Rev. Father Nicholson (Provincial Superior of the S. S. J. E. in India) writes, apropos of the observance of the Festival of the Holy Name at their mission church of the Holy Name at Poona, that the singing, which in the course of the last year Father Moore has revolutionized, was very nice; "it is wonderful how Fr. Moore has been able to introduce the Solesmes music so as to make it appear to be quite the proper kind of music for the Marathi language." This serves in its way to dispose of the contention, which one often hears advanced against the use of plainsong for services in English, that such music is essentially Latin music, and, therefore, not adaptable to any other language. One needs but to hear plainsong sung by the Solesmes Benedictine Fathers, in their present exile in the Isle of Wight, and then to hear the same kind of music at the S. S. J. E. fathers' church in Oxford, to be convinced that plainsong is quite as pat to English as it is to Latin.

The Bishop of Southwell writes in his *Diocesan Magazine* that he proposes to visit next year, so far as he can, the children

of his diocese. "My aim," he says, "is to meet representative children of all classes in primary and secondary schools, and not apart from their parents, except where children are living in boarding schools, and, therefore, away from home. If this plan is carried out it means that I should not visit the children in the schools but rather in the church, and that in the church and in the presence of the parents the children should be catechised. This again entails preparation, lest such catechising be desultory and valueless. I should, therefore, be inclined before visiting a parish to give due notice of the subject, and in such a form that parents may assist in the preparation. A valuable part of the visitation would be a conference of day and Sunday school teachers and parents, when methods might be discussed and simple books recommended." That some such visitation is needed his lordship has no doubt, for in these days of attack upon Church schools and upon religious education he thinks we must be ready to adopt new methods.

Again I have to record the decease of a Bishop, his lordship of Chichester, which occurred yesterday at Bembridge, Isle of Wight, where he had gone for a visit on Thursday last. He returned from Norway on August 26th, and since then had not been well. On Friday he was seized with a paralytic stroke, from which he never regained consciousness. The late Bishop inherited a great name both in Church and State, being a son of Bishop Samuel Wilberforce and a grandson of William Wilberforce, the philanthropist and statesman; and to the fact of his being a Wilberforce was due, I am inclined to think, more than to any inherent personal gifts and qualities, his own prominence and rise in the Church. He was a fine looking man, of commanding and dignified presence, and possessed in some measure the fluency of speech in which both his father and grandfather so greatly excelled. But, on the whole, he suffered rather than gained by comparisons with those distinguished members of his family. It can hardly be said with truth that he was a success as a Bishop, either at Newcastle or Chichester. The great mistake he made as Bishop of Chichester—a mistake that damaged his position in his own diocese and in the Church at large terribly—was his refusal to take advantage of the decision of the Court of Appeal in what was popularly known as the "Brighton Ritual Case," brought by the vicar and churchwardens of the Church of the Annunciation, Brighton, and at the expense of the English Church Union, in which the Bishop's powers in his own Court, as against his chancellor, Dr. Tristram, were fully upheld. In his individual position as a Churchman, he was not nearly so bad as some of his colleagues on the Episcopal Bench, though he was not at all in sympathy with the Catholic churches in his diocese. His administration at Chichester was, on its good side, perhaps chiefly notable for the efforts that were made to increase the stipends of the poor clergy. The Bishop, like his brother, the Archdeacon of Westminster, was ardently devoted to the temperance cause, and was for many years chairman of the Church of England Temperance Society.

The Right Rev. Earnest Roland Wilberforce was born in 1840, at Brightstone Rectory in the Isle of Wight, when his father, Samuel Wilberforce, was becoming a famous man. Passing through Harrow, Exeter College, Oxford, and Cuddesdon, Mr. Earnest Wilberforce was ordained to the priesthood in 1865, serving as assistant curate at Cuddesdon and chaplain to his father, then Bishop of Oxford, till 1866. In the same year he became rector of Middleton Stoney, Oxfordshire, where he remained till 1869, when he became once more domestic chaplain to his father, who in that year was translated from Oxford to the See of Winchester. In 1871 he was made sub-almoner to the Sovereign, Queen Victoria, an office which his father held at one time. In 1873 he became vicar of Seaforth, Liverpool, a piece of preferment in the gift of Mr. Gladstone, who was one of Bishop Samuel Wilberforce's many friends. Some few years later Dr. Harold Browne, who had, at the tragic taking off of Bishop Wilberforce, become Bishop of Winchester, appointed him to a residentiary canonry at Winchester and to the wardenship of the Wilberforce Missionary College. In 1882 Canon Wilberforce was nominated by the Crown, upon the advice of Mr. Gladstone, then Prime Minister, to the newly created see of Newcastle.

Finally, in 1895, Dr. Wilberforce was moved southwards to succeed Dr. Dumford as Bishop of Chichester. To the administration of this diocese (to refer again to the opinion of the *Times*) he hardly brought the requirements of "clear and definite rulership" which the diocese seemed to need. May God give rest to his soul!

J. G. HALL.

LARGE ENTERING CLASS AT GENERAL SEMINARY

At Least Forty Juniors are Entered
OTHER CHURCH NEWS OF NEW YORK.

The Living Church News Bureau
New York, Sept. 23, 1907

WE are glad to be able to record that the General Theological Seminary opened on September 18th with an unprecedented number of new students, there being at least 40 juniors, besides several other students entering for special studies. A new set of tubular chimes has been placed in the tower of the Chapel of the Good Shepherd. During the vacation the Seminary library has received from the Egyptian Exploration Fund fifteen fragments of genuine old Egyptian papyri. During the past year 2,672 volumes have been added to the library, of which 580 were gifts, amongst which the most noteworthy are two early editions of Cardinal Quignon's Breviary, dated 1546 and 1556 A.D., respectively, also a very interesting Polish Bible dated 1563 A.D. The collection of Bibles in the G. T. S. library is probably the best in America. The permanent endowment of the library is at present only \$6,000, which ought to be largely increased.

The professor of dogmatic theology, Dr. Roper, will be away this year. The Dean, Professor Hayes, Mr. Hunt, and Professor Bishop of Sewanee will lecture on Dogmatics. The Dean has commenced a course for the seniors in "The Doctrine of God," which is to be followed by Mr. Hunt on "The Atonement." Father Waggett, who recently conducted the retreat for priests at Holy Cross House, West Park, N. Y., will give two lectures at the G. T. S. on October 14th and 16th.

The Bishop of London preaches in Old Trinity at a special noon service on Thursday of this week (the 26th).

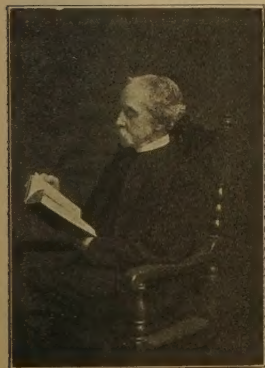
Father Huntington, Superior O. H. C., recently returned from his visit to England. He is thoroughly refreshed and appears wonderfully well. He visited nearly every Religious House in England, besides spending some time in Italy. He is full of hopefulness for the future of the Religious Life in the Anglican communion.

A conference of the New York Local Assembly of the Brotherhood of St. Andrew was held at the Church of the Holy Spirit, in the Bronx, on the 19th inst. After a conference on the Washington Convention, and a social gathering, the Rev. W. W. Davis, rector of the Church of the Redeemer, made an address at the evening service.

It is with great regret that his fellow clergy hear that the Rev. P. A. H. Brown, vicar of St. John's Chapel, is not yet able to resume his work in New York. While it is understood that his health generally is improved, Mr. Brown does not feel justified at present in undertaking the responsibilities of his parish work. The Rev. Dr. Morgan Dix preached yesterday at Trinity. He is wonderfully well and strong after his quiet summer in the Westchester Hills at Mount Kisco.

The Rev. W. T. Manning, D.D., has returned to his work as vicar of St. Agnes' chapel in excellent health, after his summer at North East Harbor.

The Rev. Robert Fulton Crary, D.D., has resigned the rectorship of the Church of the Holy Comforter, Poughkeepsie, after a ministry of 40 years. The resignation takes effect October 1st. On the 28th at an evening service Bishop Potter is to preach, and on the 29th Bishop Greer will preach at the morning service. Dr. Crary has been a distinguished figure among the diocesan clergy north of the city for an entire generation, having been rector of his present parish since 1867. He was graduated at the General Theological Seminary and ordained deacon in 1861 and priest in 1862, both by Bishop Horatio Potter. His only clerical work prior to that at Poughkeepsie was as missionary at St. James' Church, Caldwell, Lake George, in connection with which



REV. R. F. CRARY, D.D.

he founded Holy Cross Church, Warrensburg. He received his degree of D.D. from St. Stephen's College.

LARGE GIFT FOR SEMITIC DEPARTMENT OF WESTERN THEOLOGICAL SEMINARY

Chicago Institution is Strengthening its Facilities for Study of the Old Testament

CORNERSTONE OF CHURCH LAID AT GLENCOE

Missionary Kindergarten Opened in Stockyards District

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, Sept. 23, 1907

DURING the summer the Semitic Department of the Western Theological Seminary has received a princely gift from a generous friend of the Seminary, amounting in value to a good many thousands of dollars. The department has been completely fitted out with every kind of equipment necessary for its first-class condition and efficiency. Every book on Egyptian History, Religion, or Social Culture written by every renowned scholar of the last century, and including the very latest publications of 1907, has been placed in the Semitic department of the Seminary library. In addition to these, all the scientific journals dealing with these subjects have been presented to the library, from their first editions up to and including this year's subscription, and next year's also. These publications include the leading journals of this kind from France, Italy, Germany, England, and America. A large number of books on the Bible, the Higher Criticism, the Religion of the Old Testament, and Old Testament History, have also been purchased through this benefaction, and a Museum of Antiquities has been begun. This entire addition to the library of the Seminary is called "The Hibbard Egyptian Library," and it has supplied our Seminary with an Old Testament department equal in quality to the Semitic libraries of the greatest universities in America, and far outstripping the equipment of any Theological Seminary in the land, so far as these important branches are concerned.

Besides the gift of all these books and journals, the recitation room of the Rev. Dr. O. A. Toffteen, our Seminary's professor of Semitics and Old Testament, has been redecorated throughout, and furnished newly even to the smallest detail. A number of fine pictures of Egypt have been hung on the walls, each being the work of a distinguished French artist. A handsome desk and desk-chair, with an expensive library table, besides tables and chairs for these students, a type-writing table and type-writer, and even a hat-rack and an umbrella-stand, have also been added, and the whole room has been surrounded with the most improved style of book-cases.

The bulletin of the Seminary announces courses for post-graduate students; by Professor Hall in Theology, by Professor Tyson in New Testament and Patristics, and four courses by Professor Toffteen, in Assyrian and Egyptian, on Tuesday afternoons; in Comparative Religion on Wednesdays, from 11 A. M. to 1 P. M.; on The Bible in the Light of Modern Discoveries on Thursdays, from 11 to 1; and on Hebrew, on Friday afternoons. These courses will commence the first week in October.

The number of undergraduate students promises to be double the total of last year, and the post-graduate classes, recruited from the clergy of the diocese, will also be in all probability double last year's enrollment. The fee for these post-graduate courses is only five dollars per term, and the clergy of the city and suburbs are beginning to realize what rare opportunities are thus afforded them for systematic and brilliantly guided study, in the midst of all their hard work as parish priests.

On Tuesday afternoon, September 17th, Bishop Anderson laid the corner-stone of the new memorial church of St. Elizabeth at Glencoe, one of the North Shore suburbs of Chicago. The service was held at 4:30 P. M., and a number of the clergy were present, in addition to the Bishop and the Rev. Luther Pardee, priest-in-charge, as were also a good many of the laity from other parts of the diocese. This new church is the gift of the Rev. Luther Pardee, and is erected as a memorial to his mother. The Church is located at the northwest corner of South and Vernon Avenues, and it will be a very beautiful addition to the suburban church buildings of the diocese.

On Wednesday morning, in the midst of a pouring rain, several devoted members of the Chicago branch of the Woman's Auxiliary went to the room at No. 2873 Archer Avenue, in the stockyards district of the city, to attend the opening service and session of the new Missionary Kindergarten, of which mention has been made several times in these columns during the past

few months. After a great deal of preliminary work on the part of the sub-committee in charge, of which Miss Jannette Sturges of Elmhurst, the original promoter of the plan, is the chairman, this room has been rented, cleaned, furnished throughout with a good kindergarten equipment, and Miss Wurtle, of St. Paul's parish, Riverside, a graduate of the Chicago Kindergarten College, has been engaged as the teacher, with Miss Ray as her assistant. At the request of the Bishop, who was unable to be present on this occasion of the opening, the Rev. Dr. J. H. Hopkins conducted the brief service, and the Executive committee of the diocesan branch of the Woman's Auxiliary was represented by Mrs. Hopkins, who greeted the children and their mothers in the name of the widespread clientage which this new movement has enlisted all through the diocese. The name finally selected for this school for the little ones among the foreign born population of this crowded district is "Providence Kindergarten," and the children of the neighborhood are already flocking in large numbers to the attractive room. The officers and committee members who have worked so hard to establish this new work on a missionary basis hope that many members and friends of the Auxiliary will soon visit the kindergarten, and lend encouragement to the teachers and the children by their presence. The room may be reached in about 25 minutes from the State Street shopping district by taking an Archer Avenue car as far as Bonfield Street.

One noteworthy instance of the devoted way in which the sub-committee have been working all during the summer for this project was evidenced on a warm day in August, when a number of these ladies came from various parts of the city and suburbs and held a "cleaning bee" at the rooms, painted the chairs, swept and varnished the floor and walls, and did a good deal of other similar work, to hasten the day of opening. The special offering to be given by the diocesan branch of the Auxiliary at the semi-annual meeting, to be held at the Church of the Epiphany on the afternoon of Thursday, October 31st, will be devoted to the expenses of this kindergarten, which, in spite of careful economy, will be over \$1,000 for the year.

On the second Sunday in September, the Fifteenth Sunday after Trinity, altar lights were used for the first time at Grace Church, Oak Park, a handsome pair of Eucharistic Lights having been given by a parishioner during the week previous.

On the same Sunday some of the clergy of Chicago preached on "Prison Reform," at the invitation of the National Prison Congress, whose annual convention, held this year at Chicago, began the evening previous. Bishop Anderson was one of the Chicago committee of welcome, and those of the clergy who could arrange it attended some of the sessions of this important congress, which continued until the Thursday evening following.

The ornaments of the Church of the Ascension have been recently increased by the gift of a brass missal desk, a thank-offering from a young priest of the Church, formerly an acolyte in the parish. The parochial festival signaling the fiftieth anniversary of the founding of the Church of the Ascension, which had been planned for the Feast of St. Michael and All Angels, inasmuch as the organization of the parish was effected in September fifty years ago, has been postponed until after the return of the Rev. E. A. Larrabee from the General Convention, to which he is one of the Chicago deputies.

In several of the parishes a good deal of the regular parish work has begun this year with the return of September, instead of waiting for the first week in October. This is especially the case in those parishes whose rectors are obliged to be absent during the weeks in October during which they must be in attendance at the General Convention.

The Men's Club of Grace Church, Oak Park, then held their first monthly meeting in September, on the evening of Wednesday, the 18th, the speaker of the evening being Professor Hatch, the local superintendent of schools, his theme being "A Summer Ramble Through England." The lecture was illustrated, and the programme of the evening included some musical numbers as well. On Tuesday evening, September 17th, the parishioners of Grace Church were entertained at a "house-warming" at the "Church House," where the new lines of parish work described in a recent letter have been commenced. The following afternoon all the women of the parish were invited to a reception given in the large guild-rooms of the church, under the auspices of the parochial guild. The woman's guild of St. Luke's parish, Evanston, also held their first meeting for the fall and winter on the morning of September 18th.

TERTIUS.

BOOKS CLOSE FOR GENERAL MISSIONARY FUNDS

A Deficit Reported Exceeding a Hundred Thousand Dollars

SEPTEMBER MEETING OF THE BOARD OF MISSIONS

LARGER contributions from Parishes and Organizations, smaller and decreasing contributions from Individuals direct, and a total net deficiency to September 1st of \$138,460.57—more than half of which had been carried over from last year—this is the substance, concisely stated, of the general missionary situation at the opening of General Convention.

The treasurer's report was presented to the Board of Missions at its September meeting. It is as follows:

To the Board of Missions of the Domestic and Foreign Missionary Society—

GENTLEMEN:

I would report that while it was intended to close the books on September 10th, so many messages and telegrams were received every day, asking that certain items be received and included in the figures of the closing year toward the apportionment, it was decided to keep the books open and receive money up to the 13th inclusive.

The contributions for the year, applying upon the appropriations classified in the usual manner, have been as follows:

From parish offerings	\$369,417.68
From Gifts of individuals	97,559.07
	<hr/>
	\$466,976.75
From Sunday schools	136,266.70
From branches of the Woman's Auxiliary	119,318.06
From individual members of the Woman's Auxiliary	9,691.06
From the Junior Auxiliary	8,895.32
From interest	63,078.97
Miscellaneous items	4,338.45
	<hr/>
	\$808,565.60

Comparing the foregoing with last year, I would report an increase in—

Parish offerings of	\$ 940.32
Sunday school offerings of	974.16
Woman's Auxiliary offerings of	16,538.07
Interest receipts of	7,075.70
	<hr/>
	\$ 25,528.25

And a decrease in—

Individual gifts of	\$21,218.59
Miscellaneous items of	7,090.71
	<hr/>
	\$28,309.30
Or a net decrease of	<hr/>
	\$2,781.05

It will be noticed also that the offerings of the Woman's Auxiliary and its junior branch, including the \$60,350.58 withdrawn from the United Offering of 1904 for the appropriations, have been \$137,904.73.

The total of contributions from parishes and individuals under the Apportionment Plan, during the six years in which it has been in use, has been very largely increased and the figures are about double those of six years ago. In 1901 they were \$235,993.81. Last year they were \$487,255.02. This year they were \$466,976.75; or a loss the past year of \$20,278.27; or a gain as compared with six years ago of \$230,982.94. In the six years also the number of contributing parishes has more than doubled.

In 1902, the first year of the Apportionment, eight dioceses and ten missionary districts completed their apportionments; a total of eighteen. This year eighteen dioceses and twenty-six missionary districts have completed their apportionments; a total of forty-four. This year's list is as follows:

DIOCESES.		
Arkansas.	Lexington.	Pennsylvania.
Delaware.	Maline.	Springfield.
East Carolina.	Montana.	Vermont.
Florida.	New Hampshire.	Virginia.
Kansas.	North Carolina.	West Texas.
Kentucky.	Oregon.	West Virginia.
MISSIONARY DISTRICTS.		
Alaska.	Oklahoma and	The Philippines.
Arizona.	Indian Territory.	Africa.
Asheville.	Porto Rico.	Brazil.
Boise.	Sacramento.	Cuba.
Duluth.	Salina.	Hankow.
Honolulu.	Salt Lake.	Kyoto.
Laramie.	South Dakota.	Mexico.
New Mexico.	Southern Florida.	Shanghai.
North Dakota.	Spokane.	Tokyo.

I think we have every reason to feel encouraged over the success which has attended this method and the spirit in which the Apportionment Plan has been accepted by the whole Church. We have tried to keep the Church constantly posted as to the progress that

has been made in this connection by monthly detailed reports sent throughout each diocese, and also to members of the General Convention, to our department secretaries, and to general Church and diocesan papers. We have received many letters of appreciation and a great deal of valuable information as to what has been done to carry out this plan in the various dioceses and parishes.

The Lenten offerings from the Sunday schools continue to be most gratifying. While last year there was a very large increase, the total of that year has been equalled, and slightly exceeded the past year. A year ago the total was \$137,859.38 from 3,808 Sunday schools. This year there has been received \$137,914.43 from 3,807 Sunday Schools.

The appropriations of the Board (with the deficiency to September 1st, 1906), have been larger than ever before, say \$1,025,101.71.

Increased and more widespread efforts have been put forth this year to secure the needed funds to meet these increased obligations. These efforts have cost more money; the net total of Central Expenses and making the work known to the Church having been, for administration and collection (toward which we received \$5,000 as a designated offering), \$64,476.64, for printing reports of the Board, the *Spirit of Missions* for the clergy, extra pages in the *Spirit of Missions*, pamphlets and leaflets for gratuitous distribution, \$37,537.41; department secretaries, \$8,120.61; or a total of \$110,134.66. The gross receipts of the Society have amounted to \$1,301,228.88. The percentage of central expenses upon the gross receipts has been a little less than eight and one-half per cent.

The contributions for the year, \$808,565.60, together with the legacies which can be applied towards the appropriations (including \$960 from the Martin bequest of some years ago) say \$78,105.54, do not cover the appropriations of the year, which are \$950,732.00, by \$64,060.86, which, added to the deficiency of September 1st a year ago, places the deficiency at \$138,460.57 for September 1st, 1907.

This deficiency has been temporarily covered by the Reserve Deposits. These are sums set aside a number of years ago by the Board of Managers from legacies and other sources, amounting to \$109,120.81, to meet the payments during the early months of the year, when the contributions are few. The Board also holds in the same way an additional fund of \$12,189.48 for China, and received during the last three years new Reserve Deposits to protect the credit of the Society of \$100,000, known as the "W. M. B. Fund": A fund of \$100,000 to be known as the "Bessie Moorhead Thomas Memorial Fund," one-half of which is to be used for this same purpose as an additional Reserve Deposit; and the gift of Mrs. Eleanor A. Goldsborough, deceased, late of All Saints' parish, Talbot County (in the diocese of Easton), Maryland, \$100,000. These deposits, together therefore now make \$371,310.29; and, as stated above, the deficiency to September 1st, 1907, is temporarily covered thereby.

The main purpose of the above Reserve Deposits, as has been said, was to meet payments in the early months of the fiscal year when the contributions are light and when the appropriations must be paid in regular amounts every month in order that the Board might thus be spared the necessity of borrowing money, which had been found unavoidable until this reserve was established. As an illustration, in the first six months of this past year, the appropriations were \$475,000, while the contributions were only \$275,000, and the Reserve Deposits were provided to help tide over such a period. The order was, in establishing these deposits that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, if possible; but in my judgment it is a matter of the most vital importance that the reserve deposits should be fully restored at the earliest practicable moment.

The General Secretary reported quite at length with regard to the tour of observation of the missionary work of the Church in the Far East, made by himself and the Rev. Dr. Alsop. Many of the Missionary Bishops were present and reported verbally, including all those in China, and Japan, and the Bishop of Liberia. From Alaska the Bishop reported his inability to make connections for his visit to Point Hope this year. He is sorely distressed because of the lack of a sufficient number of clergymen to cover the existing work, and says that unless he can get some very soon it will be in jeopardy. Nome, Seward, Valdez, Juneau, and Rampart must be closed for want of men. Laymen will keep the work going at Ketchikan, Eagle, and Skagway, and Deaconess Carter, Miss Woods, and Miss Farthing will be in charge at three other stations.

With regard to the Canal Zone the action of the Committee with power in appointing the Rev. Henry B. Bryan was approved and Archdeacon Bryan was accepted; the Bishop of Washington, as commissary of the Presiding Bishop, having assured him that he will be in sole charge of the missions of the Church in the Canal Zone under the Presiding Bishop and the Board of Missions.

The Board made the same apportionment for the present fiscal year, after careful consideration of the subject, as for the year now expired to each of the dioceses and missionary dis-

tricts, save in two instances where change was requested from the districts themselves.

The Secretaries were instructed to guard contributors of gifts going to a long distance, as to Alaska or other distant possessions in the United States, against shipping packages of goods not prepaid to destination; instances having occurred upon which the freight demanded from the missionaries was simply prohibitive.

MISSIONARY CONSIDERATIONS TREATED IN MILWAUKEE.

THE Church could help the poor missionary do his work by assuming a name that would do something toward defining her position, if she would do it."

This was one of many pithy remarks on matters relating to practical missionary work made by Archdeacon Chase at the missionary session of the diocesan council of Milwaukee, held last week. Archdeacon Chase, who is a grandson of the pioneer Bishop of the same name and who perhaps inherits the faculty of combining common sense with missions, has been placed by the Bishop in charge of that enormous field in the diocese of Milwaukee lying north of Eau Claire and Hudson. This was once exclusively timber land, as much of it is to-day, but probably more of it has been cleared, and an agricultural population is pouring in to take possession of the cheap lands. Of this population, said Archdeacon Chase, "a far larger part consists of English-speaking people from other parts of the United States than had part in the earlier migratory movements toward Wisconsin. They are people who could be reached by the Church and would be glad to receive the Church into their communities if we had the means to plant her there. It was very difficult, however, to bring to the knowledge of the people the historic grounds upon which the Church asks their allegiance," and it was that difficulty that led him to make the practical suggestion already quoted. "When the new 'minister' in these communities has for the first time shown them the appearance of clerical clothes placed elsewhere than upon a Roman priest, the first question apt to be addressed to him is whether he is a 'Catholic priest.' Place yourselves by imagination, as I have been in hard fact, in a barber's chair with the lather about your face, and watch the ubiquitous barber open his mouth to inquire whether you are a 'Catholic priest'; and consider then the difficulty to explain adequately so that it will reach his penetration, what is the part you are expecting to take in the community which you have just reached. The Church could simplify this for the missionary if she would do it."

Archdeacon Chase asked that not less than two men should be provided to assist him in this work, not as local missionaries but for the purpose of planting foundations and with the hope that permanent parishes might result. He asked also that a committee representing the diocese at large would look into the needs of the Church in that section, consisting of a number of countries of enormous extent, with a view toward providing church buildings on an adequate scale. He felt that fully \$100,000 ought to be expended in this way within the next few years.

At the legislative session next day, Archdeacon Chase further presented the same subject in a report of the committee on diocesan missions. That committee asked for the inauguration of a campaign of education in missionary matters. It was determined by resolution that a committee should be appointed with authority to raise money and invest it by the purchase of suitable lots for Church purposes in that northwestern part of the diocese. The committee consisted of the Bishop, Archdeacon Chase, Rev. C. N. Moller, and Messrs. Douglas, Cary, and Bundy.

The Rev. H. R. Hulse, a welcome visitor, presented the subject of the Missionary Thank Offering.

The perennial subject of the endowment fund received its perennial discussion. The usual exhortation concerning the money that others ought to contribute was submitted by several excellent thinkers, and no doubt was received with the usual deep respect. Several recommendations on the subject were passed unanimously, being as follows:

1. As there are approximately 16,000 communicants in the diocese, each of these be called upon personally by the rector or warden and requested to do his share—to pledge at least \$1.00 for five years.
2. The time set in which to prosecute this plan to be limited to the time between October 1st and December 1st, 1907.
3. Printed and numbered blanks to be sent to the rector which must be returned not later than December 1st, 1907.
4. A special committee of seven be named by the Bishop to

have this matter in hand and to report at the next annual Council, and oftener if requested by the Bishop. Said committee to consist of one clergyman and one layman from each Convocation and an additional layman from Milwaukee.

The Bishop appointed the committee as follows:

Milwaukee Convocation—Rev. Wm. Austin Smith of Milwaukee, Mr. C. E. Sammond of Milwaukee, Mr. W. S. Rogers of Racine.

La Crosse Convocation—Rev. Carl N. Moller of La Crosse, Mr. Lockwood of Eau Claire.

Madison Convocation—Rev. Jos. Carden of Beloit, Mr. W. C. Noe of Madison.

There was no further business of importance. A few minor changes were made in the canons. St. Mark's Church, Milwaukee, was admitted as a parish. It was reported that the project of establishing a priest at Madison for work among University students still halted by reason of inadequate subscriptions for the purpose. Former officials generally were reelected, including the members of the Standing Committee and of the Board of Missions.

The Council was a little startled by the suggestion that its annual meetings might be made more interesting. The depressing intelligence was confided by some of the clergy that they "did not have the heart to ask for the attendance of lay deputies" from outside the city, when the degree of edification contained in the routine reports and elections appeared to be so slight. It was the Rev. C. L. Mallory who first submitted the thought, and on his motion a committee consisting of himself with the Rev. A. A. Ewing of Madison and Mr. C. E. Sammond of Milwaukee, was appointed to take in consideration the possibility of adding some degree of exhilaration to the somewhat over-dignified order of procedure at present arranged.

CONSECRATION OF DR. GUERRY.

THE consecration of the Rev. W. A. Guerry, D.D., to be Bishop Coadjutor of South Carolina, effected at Trinity Church, Columbia, was noted last week. The procession, headed by the large vested choir singing Hymn 483, started from Satterlee Hall and proceeded to the west door of the church. Directly behind the choir, came the acting rector of Trinity, the Rev. Samuel Moran, with the master of ceremonies, the Rev. A. H. Noll, registrar of the University of the South, and then followed the vestrymen of Trinity; the lay members of the diocesan Standing Committee; the lay representatives of the Trustees of the University of the South; the clergy, diocesan and visiting; the Bishop-elect with his escort of five priests, and, last of all, the Bishops, of whom there were seven; the Presiding Bishop, Dr. Tuttle; Bishops Gailor (Tennessee), Horner (Asheville), Bratton (Mississippi), Strange (East Carolina), Weed (Florida), and Cheshire (North Carolina). The sermon, preached by Bishop Gailor, was printed in these columns last week.

At the close of the Holy Communion, prayers were offered for Bishop Capers, whose inability to be present was a cause of real sorrow to everyone. The Bishop has returned to his home in Columbia; but is still very weak and helpless.

After the General Convention, Bishop Guerry will bring his family to Charleston, which is to be his place of residence.

"PARTAKERS OF THE DIVINE NATURE."

WHAT is this strength of Christ that comes to us? There can be only one answer. It is His character. There is no strength that is communicable except in character. It is the moral qualities of His nature that are to enter into us and be ours, because we are His. This is His strength, His purity, His truth, His mercifulness—in one word, His holiness, the perfectness of His moral life. It is not that He made the heavens, it is not that He is the Lord and King of hosts of angels, cherubim and seraphim, who do His will, and fly on errands of helpfulness to laboring souls all through the world at His command. Those are the external strength which Christ supplies. In unknown, countless ways He furnishes it. Even the powers of nature He can mould to most obedient servanthood to His disciple's needs. He helps us as the divine can help the human, by supplies of power coming from without and laying themselves against the tottering life. But this is not the strength which enters in, and, by a beautiful incorporation with the disciple's weakness, becomes his strength. That must be a strength of which the human disciple, too, is capable, as well as the divine Master. It must be that holiness which was in Jesus of Nazareth, and which we, because we are of the same humanity that He wore, are capable of possessing and developing. This is the strength of which we eat, and which like true food enters into us and becomes truly ours while it is still His.—*Bishop Phillips Brooks.*

NEGRO WORKERS IN CONFERENCE

Twenty-third Annual Conference of Church Workers Among the Colored People

UNANIMOUS IN EXPRESSING DESIRE FOR A RACIAL EPISCOPATE

THE 23rd annual conference of Church Workers Among Colored People assembled in St. Augustine's Church, Asbury Park, N. J., Tuesday evening, September 17th, 1907. Following choral Evening Prayer, Bishop Scarborough most cordially welcomed the Conference to the diocese. He was particularly felicitous in his testimony of the splendid work of the colored clergy of his diocese, and his affectionate interest in the whole work without regard to color. He was glad that it was a Conference of Church Workers, and not theorists. Dr. Hinmouth, representing the Mayor of the city, warmly welcomed the members of the Conference to the city. The annual sermon was then delivered by the Rev. E. Robert Bennett, rector of St. Mark's Church, Wilmington, N. C.

At the morning service Wednesday, the Rev. Dr. Bragg celebrating the Holy Communion, the Rev. H. L. Phillips, D.D., president of the Conference, delivered his annual address. The address was both practical and spiritual, treating of a number of affairs. With regard to the character of the men needed in the event of the creation of a Negro Episcopate, the speaker said, in part:

"Should the General Convention heed our request and give us race Bishops, a word may not be out of place just here. What does the race need in the way of Bishops? What kind of men? Not ecclesiastical dignitaries of any stripe; not men who want positions of honor, not theologians, real or imaginary. It needs men of God, servants of God, and servants to men for God's sake, real apostles; men who will go out to teach and to preach; to organize and lay foundations, just as the Apostles did, feeling it honor enough to be allowed to carry the glad tidings of salvation, and never seeking for earthly honor or popularity; never exercising lordship over God's heritage; men, who, if necessary, must be prepared to have no homes; men who must know nothing about Episcopal dignity; men who will never talk about hardships or sacrifices; men who will compel recognition by a godly, energetic life, full of consecrated common sense; men who must always remember that example is superior to precept; men who will always be conscious of the fact that they are—God-bearers; men who will always insist on the fact that Jesus Christ is their only example—and their looking-glass."

The former officers of the Conference were all reelected, as follows: President, Rev. H. L. Phillips, D.D.; Vice-President, Rev. E. Robert Bennett; Secretary and Historiographer, Rev. Geo. F. Bragg, Jr., D.D.; Treasurer, Mr. Jas. T. Bradford; Assistant Secretary, Rev. A. E. Jensen; Necrologist, Archdeacon Eugene L. Henderson.

The Conference was largely attended, clerical delegates being present from Connecticut, Long Island, New York, New Jersey, Pennsylvania, Harrisburg, Pittsburgh, Maryland, Washington, West Virginia, Southern Virginia, North Carolina, East Carolina, Georgia, Arkansas, Ohio, Western New York, and Newark.

All of the papers and discussions were animated and hearty. The paper by the Rev. Junius L. Taylor, rector of St. Cyprian's, New Berne, N. C., entitled, "What Benefits Would Accrue to the Church and Race in Erecting Missionary Districts and Consecrating Negro Bishops?" was received with the greatest enthusiasm and delight. The pronounced views of the Rev. Mr. Taylor for negro Bishops, he having so recently left the diocese of Southern Virginia, was particularly gratifying to all in favor of the negro episcopate. The discussion of the paper was most general upon the part of all present. There was not one single opponent of "Race Bishops" in the Conference. Among those who took part in the discussion were the Rev. Scott Wood, Rev. Prof. Tunnell, Rev. Dr. Bragg, and Archdeacon Pollard of North Carolina. Archdeacon Pollard expressed his most hearty approval of the plan for Missionary Bishops. He said that as a result of his visitation in the Southern field he was convinced that the work of the Church among the colored people was slowly dying, in the South, and that its death would be hastened by a continuance of the present plan, or by the appointment of White Bishops to supervise the work.

A communication was received from Bishop Brown of Arkansas earnestly requesting that the Conference of Church Workers do three things:

"1. Abandon the idea of trying to secure either the Missionary or Suffragan Episcopate with representation in the General Convention.

"2. Appeal to the approaching General Convention for an Independent Episcopate which shall have the privilege of organizing an autonomous racial branch of the Catholic Church to be known as the Afro-American Church, between which and the Anglo-American Church there shall exist the unity of 'the Communion of Saints' and the helpful relationship of the strong to the weak.

"3. In order that this appeal of your Conference to the General Convention for an autonomous Episcopate and Church shall be made as effective as possible and be sure to draw out definite, immediate action, elect or nominate six clergymen as Bishops-designate, and request that from among their number three priests be selected and

consecrated Bishops with authority to organize an autonomous Afro-American Church."

The request of the Bishop of Arkansas was *unanimously* rejected. The president and secretary were authorized to acknowledge the receipt of the communication, thanking the Bishop for his good wishes, but assuring him that breaking the unity of the visible Church of our Lord, in such wise as he suggests, is not even a debatable question among us.

The following

MEMORIAL TO THE GENERAL CONVENTION

was unanimously adopted:

"We the 23rd Conference of Church Workers among Colored People, assembled in St. Augustine's Church, Asbury Park, N. J., September 17, 1907, desire:

"I. To re-affirm and emphasize our conviction that in view of the social and racial condition of our country, some adaptation of the Episcopate is imperative if the Church is to make adequate progress among our people.

"II. We desire to express our unalterable opposition to any scheme which contemplates severance or rupture of the bond which now binds us to the Church, or any plan that would impair our self-respect or freedom of initiative.

"III. We believe that the best means for accomplishing the end in view is in the adoption of the Canon suggested by this body to the General Convention, in 1904, providing for Missionary Districts with Missionary Bishops of the Colored Race.

"IV. We would express our unshaken confidence and belief that the Church is so solicitous and anxious for the evangelization of our people that under the guidance and inspiration of the Holy Spirit we can look to her representatives gathered in the General Convention to take wise and statesmanlike action."

The Rev. Dr. George F. Bragg, Jr., chairman, Archdeacon Pollard, and the Rev. E. Robert Bennett, of Wilmington, N. C., were appointed a committee to bring this memorial to the attention of the General Convention, and care for its interests.

A touching incident connected with the Conference was the "testimonial" tendered the Rev. Dr. Bragg, its veteran secretary. Following the close of the session on Thursday evening, the Rev. Dr. Bragg was taken by a complete surprise. He was invited to the lecture room of the Church, where the clergy, with Bishop Ferguson, had assembled for the purpose of "honoring" a priest who for twenty years had given his best services to the cause of the adaptation of the Episcopate to the needs of the race. It was an extremely touching but highly enjoyable occasion, as one by one, in words of deep affection and confidence, his associates in the priesthood assured him that he was the "Bishop-elect" of their hearts, and eulogized his many virtues of head and heart.

Of the 28 clergy present, more than a third had either worked in the diocese of Southern Virginia, or attended the Bishop Payne Divinity School in that diocese. Each and all of them were most heartily in favor of negro Bishops and missionary districts.

WOMAN'S AUXILIARY.

The meeting of the Woman's Auxiliary, on Friday, was, in every way, the most successful and enthusiastic one yet held. The officers elected were: Miss Mary J. Jones, New Haven, president; Mrs. H. L. Phillips, Philadelphia, vice-president; Mrs. B. W. Paxton, Newark, recording secretary; Mrs. John R. Logan, Charlestown, W. Va., corresponding secretary; Mrs. M. S. Dorsey, Brooklyn, treasurer.

The Holy Communion was celebrated by the Rev. Robert H. Tabb, Camden, N. J., Bishop Ferguson giving the Absolution and Blessing. The sermon was by the Ven. Archdeacon McGuire of Arkansas. It was a masterly effort, intensely practical and unusually helpful. The sermon was followed by an earnest address from the Bishop of Cape Palmas.

At the afternoon session, reports from the various parishes were read. The financial receipts of the Auxiliary amounted to over \$90 in cash, besides about \$50 in pledges. Donations were made to Bishops Ferguson and Holly, and also to Archdeacon McGuire for his work in Arkansas.

A number of excellent papers were read. Miss Julia C. Emery delivered an inspiring and helpful address. The meeting was full of enthusiasm and interest. An additional special offering of \$20 was raised to defray the expenses of the Secretary, Mrs. Paxton, to the Triennial meeting of the Woman's Auxiliary in Richmond, Va., as the representative from the Conference Auxiliary.

The final service of the Conference was held Friday evening. Missionary addresses were delivered by several special speakers. The general address to the Church at large was read, as well as the usual complimentary resolutions of thanks. With strong and helpful words of encouragement from the president, the solemn *Te Deum*, Procession, and Benediction, the Conference adjourned.

Bishop Ferguson was received with sincerest joy and appreciation. He received a perfect ovation, and great was the applause when he intimated his unwillingness to reflect upon his brethren, most dear, his kith and kin, by yielding to the suggestion made in certain quarters, that he be withdrawn from the African mission for a while, to labor in America.

The Conference meets next year in St. Augustine's Church, Brooklyn, N. Y.

AN OPEN LETTER.

To the Rt. Rev. John Scarborough, D.D.

MY DEAR BISHOP SCARBOROUGH:

YOU will agree with me, I feel sure, in thinking that the General Convention, which is to meet in Richmond in a short time, is an occasion which is looked forward to by the Church at large, and particularly by not a few, with feelings of deepest interest, and with no slight degree of serious concern.

Since the last meeting of this General Council of the Church in this land, much in the trend of religious thought and of theological speculation has developed itself to the serious detriment of the reputation of the Church, for accurate thinking, for sound theological learning, and for steadfast adherence to the Faith. It would seem that we have come, at least on the part of not a few who are esteemed to be somewhat, to a point in their estimate of revealed religion, and of that which has been hitherto regarded as the unchangeable Gospel of Christ, where to divide off from that "Way," that "Truth," that "Life," and to mark out a new and very different path for themselves, is not only, in their judgment, permissible, but justifiable and desirable. With complacency and self-gratulation, men, some of them in leading positions in the Church, are to-day hailing a denial of Credal verities, as a welcome exhibit of a more accurate knowledge of divine things, and as a sign of a noble emancipation, into which the new thought of the day has ushered the present generation. It is not necessary here to define just what of the Faith is denied, or what form this denial takes. Unhappily, it is all too well known what men are denying, and what in the day of denial they are condoning. It is not so certainly known just what they are proposing to put in the place of that which they reject. This much, however, is certain; the Church, as a body, as of the integral Body of the Lord Christ, and through her representative spokesmen must, so it would seem, give herself utterance. She cannot fail at this juncture to speak "boldly as she ought to speak," and declare "the whole counsel of God."

Is it then, my dear Bishop, out of place, or too much to ask of the Bishops, our fathers in God, these two things: first, that in such manner as shall be given them, they will set forth to the Church, over which God has made them overseers, "not only a declaration of those things which are most surely believed among us," but also a clear word of admonition, of condemnation, and of disavowal before the world, of those defections from "the sure word of prophecy" which are so commonly heard among us, to the deceiving of many souls? Is it too much, or will it be esteemed an intrusion, to plead that our fathers in God will reprove and rebuke, "while with all long suffering," yet with unmistakable emphasis, and "with all authority," this "other Gospel" which men have assayed to hold and to propagate? And will not our Fathers point out to us the unmistakable and disastrous results which must follow, in the teachings and lives of both priests and people, from prevalent corrupting of the Faith and of the pure word of God? If the foundations be cast down, what but destruction can befall the superstructure? If men take away our Lord and Master and lay Him where we know not, what is to become of His followers, detracted and scattered as they must be, and "what will ye do in the end thereof?"

And may we ask a second thing? You, as you well know, my dear Bishop, belong to the order which has its divine original in the great Bishop and Shepherd of our souls, an order which He was pleased to perpetuate, and explicitly so, when He said to those first recipients of His Communion, "As My Father hath sent Me, even so send I you." And so sent, to your order above all it belongs to reiterate His utterance, if need be, before the Pilates of this world; "for this cause came I into the world that I should bear witness unto the Truth." And if you from your thrones, judging the tribes of Israel, perpetuate your office and send out others to do what you do, will you not see to it, with special view to these times, that those whom for your order you choose and send, shall be men "tried in the Faith"? You will not lightly give us men whose witness in the face of a deceiving world shall prove to be another witness than yours, another than His who made a good confession before a Roman tribunal. You will not be indifferent to the trust committed to you, that you let any man "creep in" who has, with perchance other gifts, least of all that indispensable equipment, the faculty and the grace to "bear witness to Me," from the beginning, the test of the fitness and commission of the Episcopate.

We speak thus fervently, perchance presumptuously, to

[Continued on Page 736.]

The Coming General Convention

THE triennial event in the Church which overshadows all others is the meeting of General Convention, which is, as every Churchman ought to know, the legislative body of the American Church. It consists of two Houses known respectively as the House of Bishops and the House of Deputies. In the former House all Bishops having jurisdiction, whether as Diocesan, Missionary, or Coadjutor, and whether in the home or in the foreign field, are entitled to seats. The House of Deputies consists of four clerical and four lay deputies from each of the dioceses of the Church, now numbering 63, and likely to be 64 when Duluth is admitted, as is anticipated it will be at the coming General Convention. In the House of Deputies are also seated one clerical and one lay delegate from each of the missionary districts, domestic and foreign, there being at the present time 19 of the former and seven of the latter, while there is also one clerical and one lay delegate representing the American Church on the Continent of Europe.

The city of Richmond, Va., will be largely given over to the Church when General Convention opens, on Wednesday, October 2nd. The House of Bishops will sit in a wing of the State Capitol; the same edifice in which the State Legislature holds its sessions, where the Confederate House of Representatives met during the Civil War, and where, many years before, Aaron Burr was tried for treason. The House of Deputies will meet in St. Paul's Church, which has had almost as large a part in forming the history of Virginia as has the capitol. The church is situated at the edge of Capitol Square and a trifling walk across the square brings one from the one house to the other. A large platform has been erected in front of the chancel of St. Paul's Church, to be used by the presiding officer and the secretaries. The basement has been arranged for the committee rooms, lobbies, postoffice, telephone and telegraph offices, and other convenient accessories.

First perhaps in distinction among those who will be present at the sessions of General Convention are the distinguished visitors from abroad, the Bishop of London, the Bishop of St. Albans, and Bishop Montgomery, the latter the active secretary of the Society for the Propagation of the Gospel in Foreign Parts, each of whom comes from England; and the Archbishop of the West Indies, who is also Bishop of Jamaica; as well as members of a delegation sent by courtesy from the Church in Canada.

Among the members of the two Houses are men very distinguished, both in Church and in State. One would hardly wish to discriminate among the Bishops by enumerating the names of those who have become best known. Each is at the head of the Church in his own diocese, or is Coadjutor to a diocesan who finds the work beyond his own strength, or, again, at the head of a missionary district, foreign or domestic. There are slightly over a hundred members of the House of Bishops at the present time.

Neither would one dare to say which of the clerical deputies were most to be esteemed. There are priests of the Church who have done distinguished work as parish priests or in teaching offices. Of parish priests we have as deputies clergymen at the head of such parishes as Trinity and Grace Churches in New York; Holy Trinity and St. Stephen's, Philadelphia; Trinity Church, Boston; St. John's, Detroit; Grace, Epiphany, and the Ascension, Chicago; and many others whose parishes have become widely known not only for excellent work, but for the extent and character of their work. There are also clerical deputies who have become distinguished in educational work, such as Dean Hodges, at the head of the Episcopal Theological Seminary, Cambridge; two professors from the theological seminary at Nashotah, Wis.; one from that at Alexandria, Va.; one from the Western Theological Seminary, Chicago; one from that at Fariabault, Minn.; one from that at Philadelphia, and one from the theological seminary connected with Kenyon College at Gambier, Ohio; and, as well, clergymen distinguished for their work in educational fields other than theological, as Dr. McKenzie of Howe School, Dr. Robinson of Racine College, and Dr. Peabody of Groton School. Dr. Cyrus Townsend Brady, who represents the diocese of Ohio, is distinguished for his books of fiction, and a number of the clerical deputies are authors of books of theology or Churchly lore. Among these is the eminent President of the House of Deputies, who is likely to be reelected by acclamation, the Rev. Randolph H. McKim,

D.D., LL.D., from the diocese of Washington. Dr. Clark, who is from Virginia, is editor of the *Southern Churchman*.

The laymen include men famous for many reasons without as well as within the Church, and the deputation from many dioceses looks like a miniature edition of "Who's Who." Thus, Alabama sends Richmond Pearson Hobson, of *Merrimac* fame, now member of Congress, and author of a number of works on naval subjects; ex-Governor Johnston; and Colonel W. W. Screws, editor of the *Montgomery Advertiser* and president of the National Editorial Association.

There are distinguished judges, such as Charles Andrews, deputy from Central New York, who was Chief Judge of the New York Court of Appeals until he was retired by the age limit in 1897, and who served as a member of the ecclesiastical Court of Review in the case against Dr. Crapsey; Judge J. T. Hicks of Arkansas; Judge Holdom of the Superior Court of Cook County, Ill., and formerly president of the Illinois State Bar Association; John H. Stiness of Rhode Island, who was for many years Chief Justice of the Supreme Court of Rhode Island; Edward G. Bradford, deputy from Delaware, who is United States District Judge; Frank H. Putney, a retired judge in Wisconsin; and a number of others.

There are so many other distinguished members of the bar that one would hardly dare attempt to name them. Many of these are distinguished also in political life. Colonel R. E. Withers, whose biography is given on another page, has been United States Senator from Virginia and, under Mr. Cleveland, consul at Hong Kong. General E. S. Bragg, who represents the diocese of Fond du Lac, entered the Union army as captain and ended as brigadier-general, since when he has served a number of terms as member of Congress and was United States minister to Mexico and consul-general at Havana and afterwards at Hong Kong. Frank H. Miller, who represents Georgia, was adjutant of the Georgia State troops in the Confederate army, and in later years has been president of the Georgia Bar Association. He is now chancellor of the diocese of Georgia.

Robert H. Gardiner is president of the Brotherhood of St. Andrew and sits as a deputy from Maine. Joseph Packard of Maryland is a deputy of many years' standing and of a distinguished family in the Church. Robert Treat Paine of Massachusetts, a philanthropist, grandson of the signer of the Declaration of Independence of the same name, is president of the Associated Charities of Boston and a member of many charitable organizations in that city, president also of the American Peace Society, and formerly member of the Massachusetts legislature. Francis Lynde Stetson of New York is director in many railroad companies and general counsel for some of the largest corporations in the world, including the United States Steel Co. William Bayard Cutting, also of New York, has had an active part in local reform movements and in the civil service of New York. Richard H. Battle of North Carolina was an officer in the Confederate army and afterward declined an appointment as Judge of the Supreme Court of his state. Francis A. Lewis of Philadelphia was active in the reform movement in that city last year and is author of a work on *The Law of the Stock Exchange*, as also of other legal works. George Wharton Pepper, also of Philadelphia, is professor of law in the University of Pennsylvania, member of the American Philosophical Society, author of a number of legal works. Daniel L. D. Granger of Rhode Island is member of Congress from the Providence district and formerly mayor of Providence, a member as well of the Rhode Island Historical Society, and president of the Churchmen's Club of Rhode Island. Charles E. Hay of Springfield, Ill., a brother of the late John Hay, Secretary of State, is distinguished in political life at the Illinois capital. John Lord O'Brian of Western New York was counsel for the Church in the Crapsey trial. Peter White, deputy from Marquette, has served in both houses of the Michigan legislature, has been for more than fifty years a member of the school board of his city, and is a member of the American Historical Association, of the State Pioneer Historical Society of Michigan, and of the Michigan Political Science Association.

Distinguished in other fields are such men as General William P. Craighill of West Virginia, a retired chief of engineers in the United States Army, who was for many years an instructor at West Point and superintended the work of the engineer corps on many of the most important government

works, especially during the Civil War. He is now elected deputy for the eighth time.

From the world of letters there is Thomas Nelson Page, deputy from Washington, while Hamilton Mabie is a supplementary deputy from the diocese of Newark. There are distinguished lay educators such as Vice-Chancellor Wiggins of the University of the South, deputy from Tennessee, and Dr. L. M. Blackford of Alexandria, who represents Southern Virginia. Dr. Blackford is president of the Episcopal High School of Alexandria. There are names prominent in the commercial world, as those of J. Pierpont Morgan of New York and Samuel Mather of Cleveland; and a number of philanthropists, as George Foster Peabody of Long Island, and others who have been mentioned in other connections. There are business men of good hard sense, who are ready to do Church work as well, as E. P. Bailey of Chicago, Henry C. Ranney of Cleveland,

Henry E. Rees of Hartford, and Wm. A. Robinson of Louisville.

In a class by himself must be named George C. Thomas of Philadelphia, treasurer of the Domestic and Foreign Missionary Society, and perhaps the Church's most distinguished layman in America. A man of wealth, Mr. Thomas gives of his wealth so lavishly as to be an example to all men; but he is even more of an example in giving of his time and of his labors, and as superintendent of the Sunday school of Holy Apostles' parish, Philadelphia, he has built up a work second to none in the country.

It will be a distinguished list of names that will be called as the roll of the lay deputies when General Convention assembles. The list of distinguished men could, indeed, be prolonged much beyond the names already enumerated, and of those omitted, very many are men of more than local reputation.

Order of Events During General Convention at Richmond, Va.

GENERAL.

Holy Communion daily at St. Mark's Church, corner First and Clay Streets, 6:45 and 7:30 A. M.

Official Morning Prayers of General Convention each working day at St. James' Church, Fifth and Marshall Streets, 9 A. M.

Lunch served to Bishops and deputies in dining room of the Masonic Temple, 1:30-2:30 P. M.

The House of Bishops will hold its sessions in the Hall of the House of Delegates in the State Capitol.

The House of Deputies will hold its sessions in St. Paul's Church, corner of Grace and Ninth Streets.

The Post Office and Information Bureau and Writing Room and other facilities for the General Convention will be located in the basement of St. Paul's Church.

The Monumental Church will be reserved for the special use of the House of Bishops.

The Office for the Validation of tickets will be in the basement of St. Paul's Church.

DAILY KALENDAR.

WEDNESDAY, OCT. 2ND.

Morning—Opening Service at Holy Trinity Church. Sermon by the Lord Bishop of London.

Afternoon—Daughters of the King. St. Mark's Church, 2:30 to 5.

Diocesan officers of Woman's Auxiliary meet at Headquarters in Masonic Temple.

THURSDAY, OCT. 3D.

Morning—Woman's Auxiliary Day. Triennial Offering at Holy Trinity Church. Overflow meeting at All Saints' Church, with sermon by Bishop of Southern Virginia.

Afternoon—Triennial meeting of Woman's Auxiliary.

Daughters of the King, St. Mark's Church, 2:30 to 5 P. M.; 8-10 P. M.

Night—Reception to the Bishops and their families by the Bishop of Virginia.

Diocesan Secretaries' League, Holy Trinity Church, 8 P. M.

FRIDAY, OCT. 4TH.

Missionary Day for General Convention as provided by Canon.

Daughters of the King, St. Mark's Church, 2:30 to 5.

Historical Meeting at 8 P. M. at the Auditorium; addresses by the Lord Bishop of London and the Bishop of Southern Virginia.

SATURDAY, OCT. 5TH.

Morning—Excursion to Williamsburg.

Evening—Historical Meeting of the Junior Auxiliary in Masonic Temple, at 8 P. M.

SUNDAY, OCT. 6TH.

Triennial Missionary Sermon before the General Convention and Board of Missions in St. Paul's Church at 8 P. M., by the Rt. Rev. Lucien Lee Kinsolving, D.D., LL.D., Bishop of Southern Brazil.

MONDAY, OCT. 7TH.

All Day session of Diocesan officers of Woman's Auxiliary at Headquarters.

Evening—Public Missionary Mass Meeting in Auditorium.

TUESDAY, OCT. 8TH.

Morning—General Meeting of Woman's Auxiliary; open to all.

Afternoon—Reception given to delegates of Woman's Auxiliary by Mrs. Stewart of Brook Hill.

Missionary Day of General Convention.

Reception to the General Convention by Richmond Churchmen, at the Jefferson Hotel at 8 P. M.

WEDNESDAY, OCT. 9TH.

Morning—Men's Thank Offering at 7:30 A. M., at celebration of the Holy Communion.

Afternoon—Missionary Session of the General Convention.

Evening—Men's Thank Offering Service in Auditorium, with addresses by Bishops Greer, Peterkin, and Randolph, and Messrs. George Wharton Pepper and George C. Thomas.

THURSDAY, OCT. 10TH.

Afternoon—Missionary Day for General Convention.

Evening—Historical Service in Auditorium.

FRIDAY, OCT. 11TH.

Virginia Seminary Alumni Reunion and Dinner at 9 P. M., at the Jefferson Hotel.

Sunday School Mass Meeting at 8 P. M. at All Saints' Church.

Reception to Junior Auxiliary at Bishop's Residence at 5 P. M.

SATURDAY, OCT. 12TH.

Excursion to Jamestown.

SUNDAY, OCT. 13TH.

Evening—Missionary Mass Meeting in St. Paul's Church.

MONDAY, OCT. 14TH.

Missionary Afternoon for the General Convention.

Brotherhood of St. Paul in Holy Trinity Parish House at 8 P. M.

TUESDAY, OCT. 15TH.

Church Unity Society in Grace Church at 8 P. M.

WEDNESDAY, OCT. 16TH.

Missionary Afternoon for the General Convention.

THURSDAY, OCT. 17TH.

Evening—Public Missionary Mass Meeting, Auditorium.

FRIDAY, OCT. 18TH. (St. Luke's Day.)

Girls' Friendly Society—All Day.

Service and Celebration of Berkeley Divinity School Alumni.

SATURDAY, OCT. 19TH.

Afternoon—Historical Service in St. John's Church.

SUNDAY, OCT. 20TH.

Evening—Society for the Increase of the Ministry in All Saints' Church.

WEDNESDAY, OCT. 23D.

Closing Service of General Convention in Holy Trinity Church.

SUNDAY KALENDAR OF SERVICES AND PREACHERS.

There is an early celebration of the Holy Communion, either every Sunday, or every alternate Sunday, in most of the churches: the usual hour for such service is 8 A. M. The usual hour for Sunday school in all the churches is 9:30 A. M.

Strangers are made cordially welcome in every church in Richmond.

All the churches in the city and parish are on or within a square of the street car lines; and the cars have a universal system of trans-

fer, by which one can go to any place in the city for 5 cents.

ST. PAUL'S CHURCH.

Corner Grace and Laurel Streets. Rev. R. W. Forsyth, Rector.

Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Bishop McVickar.

" 6—Night: Board of Missions.

" 13—Morning: Bishop Hall.

" 13—Night: Board of Missions.

" 20—Morning: Bishop Greer.

" 20—Night: Bishop Brent.

HOLY TRINITY.

Laurel Street, between Main and Floyd Avenue. Rev. J. J. Gravatt, Rector.

Services, 11 A. M. and 5 P. M.

Oct. 6—Morning: Bishop Hall.

" 6—Afternoon: Bishop Lawrence.

" 13—Morning: Bishop Gallor.

" 13—Afternoon: Bishop Anderson.

" 20—Morning: Bishop McVickar.

" 20—Afternoon: Bishop Brent.

GRACE.

Corner Main and Foushee. Rev. L. R. Mason, Rec.

Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Rev. Dr. Parks.

" 6—Night: Bishop Tucker.

" 13—Morning: Bishop Brewer.

" 13—Night: Bishop L. L. Kinsolving.

" 20—Morning: Bishop Funsten.

" 20—Night: Rev. H. H. Sneed.

ST. JAMES.

Corner Fifth and Marshall Streets. Rev. W. M. Clark, D.D., Rector.

Services, 11 A. M. and 5 P. M.

Oct. 6—Morning: Bishop Randolph.

" 6—Afternoon: Bishop Gallor.

" 13—Morning: Bishop Doane.

" 13—Afternoon: Bishop Brent.

" 20—Morning: Bishop Hall.

" 20—Afternoon: Bishop Brewer.

ALL SAINTS.

Franklin, between Jefferson and Madison Streets. Rev. J. Y. Dowman, Rector.

Services, 11 A. M. and 5 P. M.

Oct. 6—Morning: Dr. Huntington.

" 6—Afternoon: Bishop Leonard.

" 13—Morning: Bishop Whitehead.

" 13—Afternoon: Bishop Gallor.

" 20—Morning: Bishop Paret.

" 20—Afternoon: Bishop Hall.

MONUMENTAL.

Broad, between 12th and 13th Streets. Rectorship vacant.

Services 11 A. M. and 5 P. M.

Oct. 6—Morning: Bishop Greer.

" 6—Afternoon: Bishop Coleman.

" 13—Morning: Bishop Potter.

" 13—Afternoon: Bishop Edsall.

" 20—Morning: Bishop Taibot.

" 20—Afternoon: Bishop Nelson of Albany.

ST. MARK'S.

Corner First and Clay Streets. Rev. T. C. Darst, Rector.

Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Bishop Sessums.

" 6—Night: Bishop Hall.

" 13—Morning: Bishop Woodcock.

" 13—Night: Bishop Gray.

" 20—Morning: Bishop Anderson.

" 20—Night: Bishop Spalding.

EPIPHANY.

Barton Heights. Rev. W. L. Kinsolving, Rector.
Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: ————
" 6—Night: Rev. Jas. Owens.
" 13—Morning: Bishop Parker.
" 13—Night: Bishop Wells.
" 20—Morning: Bishop L. L. Kinsolving.
" 20—Night: Dr. Arthur S. Lloyd.

St. Luke's Mission.

Oct. 6—Morning: Rev. Mr. Buckner.
" 6—Night: Rev. Dr. Brittingham.
" 13—Morning: ————
" 13—Night: Dr. J. J. Lloyd.
" 20—Morning: Dr. W. T. Capers.
" 20—Night: ————

St. Andrew's.

Corner Laurel and Beverly Streets. Rev. Thomas Semmes, Rector.
Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Bishop Nichols.
" 6—Night: Archdeacon Stuck.
" 13—Morning: Bishop Talbot.

Oct. 13—Night: Bishop Brewer.

" 20—Morning: Bishop Woodcock.
" 20—Night: Bishop Restarick.

CHRIST CHURCH.

Corner Venable and 21st Streets. Rev. G. Otis Mead, Rector.

Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Dr. F. W. Tomkins.
" 6—Night: Bishop Satterlee.
" 13—Morning: Bishop Scadding.
" 13—Night: Bishop Guerry.
" 20—Morning: Bishop Partridge.
" 20—Night: Dr. Parks.

St. John's.

Corner Broad and 25th Streets. Rev. R. A. Goodwin, Rector.

Services, 11 A. M. and 5 P. M.

Oct. 6—Morning: Bishop Burton.
" 6—Afternoon: Bishop Potter.
" 13—Morning: Dr. McKim.
" 13—Afternoon: Dr. Huntington.
" 20—Morning: Bishop Randolph.
" 20—Afternoon: Bishop Lawrence.

HOLY COMFORTER.

Corner Grove Avenue and Rowland Street. Rev. J. H. Dickinson, Rector.

Services, 11 A. M. and 5 P. M.

Oct. 6—Morning: Bishop Partridge.
" 6—Afternoon: Bishop Spalding.
" 13—Morning: Bishop Bratton.
" 13—Afternoon: Bishop McCormick.
" 20—Morning: Dr. C. E. Grammer.
" 20—Afternoon: Bishop Codman.

EMMANUEL.

Brook Avenue. Rev. E. E. Osgood, Rector.

Services, 11 A. M. and 8 P. M.

Oct. 6—Morning: Archdeacon Stuck.
" 6—Night: Bishop Restarick.
" 13—Morning: Bishop Brent.
" 13—Afternoon: Bishop Partridge.
" 20—Morning: Dr. A. Lawrence.
" 20—Night: Bishop Graves of Shanghai.

THE CATHEDRAL OF WASHINGTON.

ARRANGEMENTS for laying the foundation-stone of Washington Cathedral are being rapidly completed. As already mentioned, it will take place on the Feast of St. Michael and All Angels, Sunday, September 29th. It will be at an earlier hour than the great service of the Brotherhood of St. Andrew, to be held in the Close on the afternoon of the same day.

As the altar, the font, the cathedra, and the pulpit, hereafter to find place in the finished Cathedral, are formed of stones and marbles from sacred places, and will bring together sacred associations of differing lands and times, so this foundation-stone, coming from a spot hallowed by the sweetest and holiest memories, will bring to mind the great mystery of the Incarnation, the foundation indeed of the Faith. The stone was brought from Bethlehem, from a field adjoining the Church of the Holy Nativity. Being itself a soft stone it will be embedded in a large block of American granite, but it will be placed in the under surface of the granite, so that it will indeed lie at the foundation, and will be the first stone of the sub-structure which will support the Cathedral altar and will form the rear wall of the Bethlehem Chapel of the Holy Nativity in the crypt, commemorating the Virgin Birth of our Lord and Saviour, Jesus Christ. This chapel will be used daily at noon, during the building of the Cathedral, in prayer for the protection of the workmen, and for the spread of Christ's Kingdom over all the earth.

On the foundation-stone is inscribed the text: "The Word was made flesh, and dwelt among us." The stone, though, will not be visible after the Cathedral is built, and this is symbolic of the beginning of the Incarnation, and also of our Lord's Resurrection, two divine mysteries hidden from the human eye, as is God's way in the beginnings of life, both in the kingdom of nature, and of grace.

The Bishop has set forth a special Office for the laying of the foundation-stone, which beautifully blends many themes suited to the occasion, and the time. The redemption of the human race, by the Incarnation, and the beginning of the National Cathedral, together with aspirations for the unity of the Church, her growth in this country, and in all lands, the evangelization of the world, suggested by the presence in Wash-

ington of the Convention of the Brotherhood; and of Bishops, Priests, and laymen from all parts of the land, and of the world. Reminiscences of all the services heretofore held on Mt. St. Alban are wrought into this. Its opening will be announced, as always, with the music of trumpets, sounding a motif from Mendelssohn's Hymn of Praise, "All men, all things, all that hath life and breath, sing to the Lord. Hallelujah." The processional is "Jerusalem the Golden," and, after the opening versicles, the short exhortation is partly in President McKinley's words at the dedication of the Peace Cross. The lesson is from the first chapter of St. John, followed by the *Te Deum* and the Nicene Creed. Then prayer for blessing on the stone, on all the founders and benefactors of the Cathedral, on the workmen, for all who come to worship on this holy hill, for a speedy fulfilment of our prayers and endeavors in building this Cathedral, and for a full measure of blessing on the Bishop, clergy, and people of the diocese. Then after versicles beginning "Behold, I lay in Zion a chief corner-stone," there is provision for a feature of much sweetness and beauty. "While the architects and workmen are making ready," there will be sung the hymn, "O little town of Bethlehem."

The Bishop will then lay and prove the foundation-stone, and the people are reminded to keep silence during this time. The Bishop will then face the people and declare the "foundation-stone duly and truly laid," and the object and purposes for which the Cathedral will be built. After the singing of the *Gloria in Excelsis*, will follow the "Salutation" by the Bishop of London. During the offertory, "Praise to the Holiest in the height," and "The Church's one Foundation," will be sung, and the concluding collects are those for the Feasts of St. Michael and All Angels, St. Peter, and St. Paul, the Annunciation, the Ascension, and Trinity Sunday.

After the Benediction are the recessionals, "Lord of our life, and God of our salvation," "Rise, crowned with light," and "O Sion, haste."

The first illustration, where the church appears, is taken when the foundation-stone is being taken in Bethlehem. The other shows the gathering of other Bethlehem stones, to be used in the credence. The chief figure in each is the American Vice-Consul.

AN OPEN LETTER.

[Continued from Page 733.]

those above us. It is not against them, God forbid, but for them. We are constrained, we are driven, to ask for the choice of "fit persons." The great Head of the Church has given us much to be proud of in our leaders, and yet it is not beyond their needs that we pray, that in their choice of men to sit beside them in Council, and to shepherd the scattered peoples of our wide-reaching Church, our Fathers in God may be given, for this mighty work, "the spirit of power, of love, and of a sound mind." I remain, my dear Bishop,

Faithfully and dutifully yours,

Feast of St. Matthew,

September 21, 1907.

The Rt. Rev. John Scarborough, D.D.,
Bishop of New Jersey.

SAMUEL UPJOHN.

BISHOP BRENT'S ARRIVAL.

BISHOP BRENT arrived in New York from the Philippines and, more immediately, from Europe, by the *Umbria* on Sunday. He is accompanied by the Rev. Thatcher R. Kimball and a Filipino boy who has come here to be educated. The lad is 12 years old and comes from Bontoc, which is in the mountains about 300 miles from Manila. He was baptized by the Rev. W. C. Clapp, who gave him the name of Hilary Clapp. His Filipino name is Pipp-a-Pipp. He is to go to school at Port Hope, Ont.

WHO IS MORE worthy of respect than a man weighed down by the weight of years? It is our bounden duty to render to old age and infirmity that same succor which we received from them in our infancy.—*Saurin*.



GATHERING THE FOUNDATION STONE IN BETHLEHEM FOR THE WASHINGTON CATHEDRAL.



GATHERING STONES IN BETHLEHEM FOR THE CREDENCE OF THE WASHINGTON CATHEDRAL.



C. P. ANDERSON, D.D.,
Bishop of Chicago.



H. Y. SATTERLEE, D.D.,
Bishop of Washington.



JAMES L. HOUGHTELING.



J. N. McCORMICK, D.D.,
Bp. Coadj. West. Michigan.



CHAS. E. WOODCOCK, D.D.,
Bishop of Kentucky.



A. W. F. INGRAM, D.D.,
Bishop of London.



ROBT. H. GARDINER,
President B. S. A.



HUBERT CARLETON,
Gen. Sec. B. S. A.



REV. F. W. TOMKINS, D.D.



REV. FRANK DU MOULIN,
LL.D.



REV. J. H. McILVAINE,
D.D.



REV. GEO. HODGES, D.D.

A Group of Speakers at the Brotherhood Convention



CHURCH OF THE EPIPHANY, WASHINGTON, D. C.



TRINITY CHURCH, WASHINGTON, D. C.

PASTORAL STAFF PRESENTED TO THE BISHOP OF OHIO.

AT the consecration of Trinity Cathedral, Cleveland, on September 24th (an account of which will be given next week), the clergy and laity of the diocese of Ohio presented Bishop Leonard with a magnificently jeweled pastoral staff. The presentation occurred in the Cathedral House at 10 A. M., in the presence of the assembled Bishops and clergy, as well as the lay officials of the diocese and of the Cathedral parish who had gathered to participate in and witness the consecration of the noble edifice.

When the procession was about to form, the Rev. Louis Eugene Daniels, rector of Calvary Church, Toledo, who had been appointed the Bishop's special chaplain for the occasion, in well chosen words expressed the esteem of the Church people of Ohio—lay and clerical—for their beloved diocesan, and their anxiety to mark the close of the eighteenth year of his beneficent and eventful episcopate among them by presenting him with this symbol of his exalted office and authority in the Church, in token of their warm affection and reverence. Turning to the Most Rev. Daniel Sylvester Tuttle, D.D., LL.D., the speaker requested the Primate of the American Church to invest the Bishop of Ohio with this pastoral staff in the name of his flock, in token of their devoted attachment and as a symbol of his rightful apostolic rule over them.

Bishop Leonard, in accepting the gift from his people, replied in very feeling terms. The pastoral staff was borne before him into the Cathedral by his chaplain and used for the first time in the episcopal act of consecration.

The pastoral staff is the ancient symbol of the Bishop's office and authority. "Feed My sheep, Feed My lambs," said the Saviour to His chosen apostles, and the shepherd's crook, constructed of fine materials and richly ornamented, has ever since been the badge of office of those who are the successors of the apostles in the work of guiding and governing the Church of Christ.

Thus the staff itself is symbolic: its sharpened tip is the goad—the symbol of the disciplinary power of the episcopate. In the Ohio staff the point of the spike is set with a round ivory knob and is inscribed with the word "*parce*"—spare—both suggestive of the softening of discipline. The crook at the top of the staff, used by the shepherd for the rescue of strayed lambs, symbolizes the drawing power of the episcopate. The crockets, which traditionally ornament it, are nothing else than conventional sprouts and they suggest the budding of Aaron's rod in token of the divine authority of him who bears it. The series of statuettes just below the crockets betokens his lineal descent from the original twelve to whom authority and commission were given by the Lord Himself—"Go, make disciples of all nations." But these suggestions of the dignity and honor of the Bishop's office are, as it were, offset by the warning word "*homo*"—man—which is inscribed on the necking just underneath.

The staff is constructed of oak, bronze, and silver and is richly jewelled. The lower section, bearing the heavy silver spike, is a piece of oak from the little building in Woodbury, Conn., where Samuel Seabury, D.D., the first Bishop of the American Church, was elected. The two oak sections above are taken from a beam in the roof of old Kenyon College at Gambier, Ohio, which was laid under the direction of Ohio's first Bishop—Philander Chase—perhaps with the help of his own hands, for he worked with the laborers on the early Kenyon buildings. These three sections of oak are united by heavy silver bands. The upper of these bands bears six beautiful amethysts, the characteristic Bishop's stone.

Above the hand-grasp, covered with white shagreen and still higher up is the knob which bears the motto:

*Sterne Resistentes
Stantes Rege
Tolle Jacentes*

which may be freely translated, in the words of the Litany—"Bring into the way of truth all such as have erred; strengthen such as do stand; raise up all those who fall." The three parts of the inscription are separated by three splendid Chrysoprases, signifying zeal.

The rich tabernacle work of massive silver encloses in its niches six statuettes which are really marvels in their combination of minuteness with the rugged strength of Gothic sculpture. They have wonderful individual character and the two representing Americans are surprisingly suggestive of the originals, though they are of course too small for portraiture. They have been chosen with the idea of suggesting the great turning

points in the succession of the American Episcopate. They are: St. John the Divine; St. Irenæus of Gaul (the second in succession from St. John, and a founder of the Gallican Church); St. Augustine of Canterbury (who received his consecration to the episcopate from the Gallican Church); Archbishop Parker (the first post-Reformation Archbishop); Bishop Seabury (the first American Bishop); and Bishop Chase (first Bishop of Ohio). St. John bears a chalice, and the symbolic eagle is seen by his side; St. Irenæus carries the episcopal staff and holds a book in token of his writings; St. Augustine points to a passage in a scroll suggesting the allusions in his correspondence to the ancient Apostolic Church which he found in Britain; Archbishop Parker grasps a great book—the English Bible which the reformed Church of England gave to the world; Seabury carries a model of a Church in token of his primacy, and wears a mitre which is modelled from that one which is still preserved in the library of Trinity College, Hartford; and Chase wears the An-



SECTIONS OF THE PASTORAL STAFF PRESENTED TO THE BISHOP OF OHIO.

glican cap presented to him at Oxford, and bears two books, in allusion to a famous frontier sermon of his beginning "My brethren, I bring you two books—the Bible, to teach you how to live, and the Prayer Book, to teach you how to worship." The six figures are oxydized and rubbed bright on the projections, thus contrasting strongly with the snowy whiteness of the virgin silver behind them.

Above the delicate finials of the tabernacle work rises the crook proper, of bronze finished a golden green color. Its eight angles are emphasized by twisted silver wire mouldings, and its bronze crockets take the form of buckeye burrs, in allusion to the State of Ohio.

The crook encloses two pierced plates of polished silver, one bearing the Trinity emblem, in token of the dedication of the Cathedral to the Holy Trinity, the other forming the sacred monogram.

The stones with which the staff is studded, thirty-seven in number, are, perhaps, its chief glory. On one side there are the twelve stones of the High Priest's Breast Plate, as described in Exodus, on the other the twelve foundation stones of the new Jerusalem, as St. John records them in the Revelation. The end of the crook is formed by a large and splendid amethyst.

The identification and collection of these stones has in itself been a lengthy work.

The staff is six feet in length and it parts in four sections which fit into a case provided for them.

The design is by Henry M. Congdon & Son, Church architects, New York, and the execution was entrusted to Shiebler & Co., also of New York.

The committee in charge consists of the Rev. Canon W. Rix Attwood, chairman; Rev. Louis Eugene Daniels, secretary; Rev. Hunter Davidson; Archdeacon Asa A. Abbott; and Canon Henry E. Cooke. The following also served for a time upon it: the Right Rev. Charles D. Williams, Rev. Orville Watson, and the late Rev. Edward William Worthington.

The whole work from its inception has taken about four years, and the great care and labor of all concerned in it has



MEMORIAL CHALICE AND PATEN.
Trinity Cathedral, Cleveland.

secured for the diocese of Ohio an unique and beautiful work of art, perhaps the finest pastoral staff in the American Church.

GIFTS TO TRINITY CATHEDRAL.

Among the numerous gifts and memorial furnishings with which the Church people of the diocese of Ohio and elsewhere have sought to adorn Trinity Cathedral, Cleveland, and thus make it the Westminster Abbey of the Ohio metropolis, none are more beautiful or will serve a more sacred purpose than the magnificent silver chalice and paten which have been presented by Mr. and Mrs. Edward S. Page as a memorial to two sons who have fallen asleep.

These sacred vessels were designed by Henry M. Congdon & Son, Church architects, New York, and the work executed under their direction. They are of massive design, gold lined, and set with turquoise, opals, and carbuncles. The chalice is nine inches high. The paten bears a Trinity emblem in allusion to the consecration of the cathedral at which service the vessels were first used. The inscription, with the same intent, has been taken from the four opening petitions of the litany.

A pair of handsome silver chalices were given by Judge and Mrs. J. C. Barry-Davis of Washington, D. C.

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I INSTANCE one single evidence of strength in the early years of Jesus: I find it in that calm long waiting of thirty years before He began His work. And yet all the evils he was to redress were there, provoking indignation, crying for interference—the hollowness of social life, the misinterpretations of Scripture, the forms of worship and phraseology which had hidden moral truth, the injustice, the priestcraft, the cowardice, the hypocrisies: He had long seen them all. All those years His soul burned within Him with a divine zeal and heavenly indignation. A mere man, a weak emotional man of spasmodic feeling, a hot enthusiast, would have spoken out at once, and at once been crushed. He bided His own time ("Mine hour is not yet come"), matured His energies, condensed them by repression, and then went forth to speak, and do, and suffer. This is strength; the power of a divine silence; the strong will to keep force till it is wanted; the power to wait God's time.—*F. W. Robertson.*

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THROW yourself into the furrow! you who have begun by reaping, end by sowing.

FOR THEY WERE AFRAID.

BY ROLAND RINGWALT.

WHEN three women heard the news of the Resurrection, they said nothing to any man, for they were afraid. The account tells us what we should have expected. A supernatural appearance is something from which the average human being recoils, and the fear is as prevalent among the daring as among the timid. Miners who daily risk fire-damp and falling pillars would refuse to enter the pit which was supposed to be haunted. How many veteran soldiers, men who have carried batteries by storm, would go to an open grave to meet a comrade's risen body? The seamen who stood by Farragut amid the torpedoes would shrink from a visit to a navy yard if they believed that the admiral's ghost was to be seen there.

The vague dread of a visitor from the unseen world is deeply rooted in us. We meet with people who are perfectly indifferent to ghost stories, who are willing to rent so-called "haunted houses," to sleep over graves, to walk through churchyards at midnight; but these people are not braver than the mass of mankind. They simply assume that no supernatural visitation will take place, and hold this assumption as they might hold a proposition in geometry. If they believed that their grandfather's ghost actually walked in the garret, they would be as much afraid as the most superstitious clam-digger who ever fancied that the Flying Dutchman was in the offing. The average mortal fears a vision from the dead more than he fears death itself.

For this fear there are two reasons. We feel our unworthiness to associate with those who have crossed the bar and returned. The poor man of to-day may sometime be richer than his prosperous neighbor, and the child may sometime know more than his teacher. We feel that these are differences of degree, while the difference between ourselves of the earth earthy and a disembodied spirit is a difference of kind. St. Peter was awed, perhaps frightened by the sight of the visitors upon the Mount, and long before him Isaiah was troubled by a vision of heavenly glory. Man is conscious of his sinfulness; he knows that any moment may bring some humiliating temptation; he prays that he may not, for any pains of death, fall from God; and he is borne down by a sense of his unworthiness to meet a herald from the eternal throne. Even the cheap characters that refuse to acknowledge the wisdom and goodness of the living, would be humbled before the majesty of the dead.

This accounts for part of our dread, but part is due to a sense of newness. A visitor from the invisible world suggests an entirely new environment. We are accustomed to duties, pleasures, business requirements, social customs, to a little world of our own; and we are unable to enter into the mind and thought of a being from another sphere. We can imagine ourselves getting acquainted with a new arrival from the most remote island in the Pacific, or with an intelligent native of Central Africa, because all terrestrial conditions have many points of similarity. But how should we act and speak in the presence of one whose existence seems independent of time and space? No book on etiquette, no chaperon nor mentor can advise us.

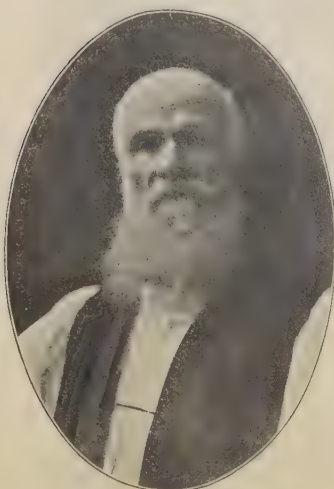
Such thoughts come to every one who devoutly observes the great forty days between the Resurrection and Ascension. Repeatedly did the Master appear to the disciples, and repeatedly did the servants learn something from their Lord. The fear of death gradually faded from the minds of those who saw One who had risen from the dead, ate with Him, looked on His wounds, walked with Him. It became as natural for them to meet the risen Redeemer as it is for us to receive a cablegram or a long-distance telephone message. A sentry who feels awkward and confused in the presence of a sovereign, recovers his self-possession after he has saluted royalty a number of times. The training of the forty days interests us more as every year teaches us something about the discipline of life. On Good Friday night the apostles were frightened, even panic-stricken. On Easter they knew not the Scriptures that He must rise from the dead, and could scarcely believe the good news. On Whitsunday they were ready for the great work that lay ready to their hand. The training of the great forty days had done its work.

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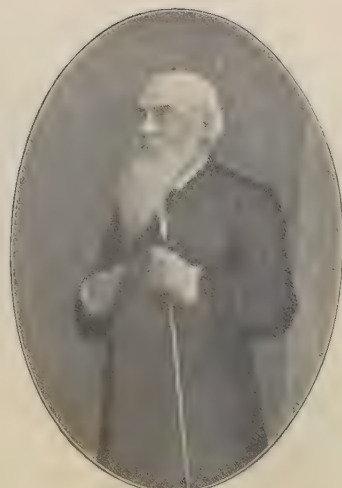
WE CANNOT take sorrows, distresses, perplexities, out of the world, but we can by God's help voluntarily take them to ourselves, and by that free acceptance they are transfigured.—*Bishop Westcott.*



RT. REV. W. C. DOANE, D.D.,
Bishop of Albany.



MOST REV. D. S. TUTTLE, D.D.,
Presiding Bishop.



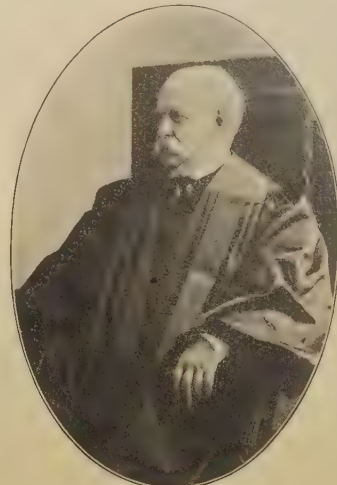
ROBT. E. WITHERS,
Southern Virginia.



REV. J. S. B. HODGES, D.D.,
Maryland.



G. POMEROY KEESE,
Albany.



JOHN H. STINESS,
Rhode Island.

The Senior Members of General Convention

IT is always of interest to determine which of the deputies to General Convention have the honor of being recognized as senior to all their associates. Three years ago, the late Bishop of East Carolina, Dr. Watson, had the honor of having attained the longest degree of service in the Convention, first in the Lower House and afterward in the Upper House; while the Presiding Bishop, then, as now, the revered Bishop Tuttle, had naturally the premiership in the House of Bishops, and Major George C. Fairbanks of Florida had a like distinction in the House of Deputies.

Bishop Watson and Major Fairbanks have both departed this life, and it will be difficult to fill the place of either of them. The longest service in General Convention has now been borne, we find, by the Bishop of Albany, the Right Rev. William Crosswell Doane, D.D., LL.D., who first sat in the House of Deputies as representing the diocese of New Jersey in the Convention of 1862. Dr. Doane was, however, not a member of the Convention of 1865 nor of that of 1868. He became Bishop of Albany in 1869, and is junior in the episcopate only to the Presiding Bishop among his associates in the Upper House.

Bishop Doane's distinguished services to the Church need hardly be declared, so many have they been. A son of the great George Washington Doane, second Bishop of New Jersey, he was born in Boston, where his father was rector of Trinity Church, on March 2nd, 1832. The present Bishop was rector respectively of St. Barnabas', then of St. Mary's parish, Burlington, N. J., St. John's, Hartford, Conn., St. Peter's, Albany, and since 1869 he has been Bishop of Albany. His organization

of the Cathedral and erection of the magnificent Cathedral buildings, together with the foundation of St. Agnes' School, in his see city, have been among his most important services to the diocese, while the extended *Life and Writings of the Second Bishop of New Jersey*, of which he is author and editor, is the most important of his many literary works. He has been a frequent writer for the periodicals of the Church, and is, withal, an hymnologist and poet of distinction. Bishop Doane has for many years had an important part in the legislation of the Church.

Senior to him in the House of Bishops, but not in service in General Convention as a whole, is the Presiding Bishop himself, the Most Rev. Daniel Sylvester Tuttle, D.D., LL.D., Bishop of Missouri, who was born in New York state in 1837, was consecrated to the episcopate as Missionary Bishop of Montana, Idaho, and Utah, at the age of thirty years, the minimum age at which a Bishop may be consecrated, and after serving as an ideal missionary in that then far-away frontier territory, enormous in extent and difficult of access, was translated to the diocese of Missouri in 1886. Bishop Tuttle's recent work, *Reminiscences of a Missionary Bishop*, has been widely read throughout the Church.

The father of the House of Deputies is the venerable and Reverend J. S. B. Hodges, D.D., deputy at the present time, as for many years past, from the diocese of Maryland, who sat originally in the General Convention of 1865 as a deputy from New Jersey. Dr. Hodges represented the latter diocese for two successive Conventions, being at the time rector of Grace



ROBT. STRANGE.
Bishop of East Carolina.



L. H. ROOTS,
Bishop of Hankow



F. S. SPALDING.
Bishop of Salt Lake.



H. D. AVES,
Bishop of Mexico.



A. W. KNIGHT,
Bishop of Cuba.



CHARLES E. WOODCOCK,
Bishop of Kentucky.



JAS. H. DARLINGTON,
Bishop of Harrisburg.



F. F. JOHNSON,
Asst. Bp. of South Dakota.



CHAS. D. WILLIAMS,
Bishop of Michigan.



EDW. M. PARKER,
Bp. Coadj., New Hampshire.



J. N. McCORMICK,
Bp. Coadj., West. Michigan.



WM. W. WEBB,
Bishop of Milwaukee.



CHAS. SCADDING,
Bishop of Oregon.



B. D. TUCKER,
Bp. Coadj., So. Virginia.



WM. A. GUERRY,
Bp. Coadj., So. Carolina.

Bishops Consecrated Since the General Convention of 1904

Church, Newark. He resigned that parish a year before the General Convention of 1871, entering then upon his long rectorship of St. Paul's, Baltimore, which was terminated only about two years ago when he retired by reason of advanced age. Dr. Hodges did not at once become a deputy from the diocese of his new residence, and has therefore had a less continuous service than have the lay deputies to be mentioned later. He returned to General Convention after his long absence, as deputy from Maryland in 1886, and has served since in the Conventions from 1892 to the present time. He also is an expert in hymnology and has written a number of hymns, anthems, and services, for use in the Church.

Three deputies tie among them for the distinction of seniority in service among the laymen. Of these, Colonel Robert E. Withers, deputy now from Southern Virginia, but for a number of years from the diocese of Virginia, is much the senior in age. Colonel Withers was born in Campbell County, Virginia, September 18th, 1821, the son of Dr. Robert Water and Susan Dabney (Alexander) Withers. He was graduated at the University of Virginia and then took a medical course there and at the Baltimore Alms House Hospital. He was a medical practitioner until the outbreak of the Civil War, when he was appointed colonel in charge of the 18th Regiment C. S. A., and served throughout the war. He was elected deputy to General Convention in 1868, but was unable to serve, being at the time engaged in an unsuccessful canvass for governor of Virginia. He labored at that time to secure the defeat of the Underwood constitution, which had been referred to the voters for ratification. He was chosen Lieutenant Governor of the state in 1873, and was United States Senator from 1875 to 1881. His next office was that of United States Consul at Hong Kong, 1886-89. He was for several years regent of the Smithsonian Institute

during the period in which he was Senator, and is a distinguished Knight Templar. Col. Withers first sat in the General Convention of 1871, since when his services in the Conventions of the Church have been continuous except during the time that he was in Hong Kong.

Judge Stiness, deputy from Rhode Island, also began his service in the General Convention of 1871, but at a much younger age than Col. Withers; having been born in Providence, R. I., August 9th, 1840. After being graduated at Brown University, Mr. Stiness practised law in Providence and then became judge and finally Chief Justice of the Supreme Court of his native state, retiring from that position two years ago. He was for some years president of the Rhode Island Historical Society, trustee of the Providence Public Library, and fellow of Brown University, and a member from Rhode Island of the Commission to Promote Uniformity of State Laws. In the Church he served for a number of years as secretary of the Standing Committee of the diocese of Rhode Island, of which he is still a member, and is recognized as one of the most distinguished Churchmen of his diocese. He is author of a number of historical works relating to Rhode Island. Few men are looked to as wise guides in framing the legislation of the Church so confidently as is Judge Stiness.

The third of these lay deputies is G. Pomeroy Keese, of Cooperstown, N. Y., who has represented the diocese of Albany in the House of Deputies ever since the diocese was created, beginning with the General Convention of 1871. He has therefore seen the same service in the Lower House that his Bishop has in the Upper. Mr. Keese has for many years been president of the Second National Bank of Cooperstown, and in the diocese has had an important place among working laymen.

THE REMOVAL OF ECCLESIASTICAL IMPEDIMENTA.

BY THE REV. EDMUND S. MIDDLETON, B.D.

IT is safe to say that all well-informed Churchmen have an idea for their Church and a goal which they hope she will reach. The ideal is a Church truly Catholic, stripped of all sectarian limitations, and presenting herself to the American people as a fitting representative of the Bride of Christ. The goal, which all believers in the ultimate destiny of the Church, long for her to attain, is that blessed position, where she becomes the basis of reunion for a divided Christendom, the living exemplar of a Catholicity so pure, so compelling, that the wandering sheep of sectarian Protestantism will be drawn irresistibly into the One Fold of the One Shepherd.

Of late men have been asking with increasing insistence, why has "The Protestant Episcopal Church in the United States of America," if her claims are correct, reached so few of the American people? In England, also, the same question is being asked with regard to the situation there: why has The Church of England failed to win the bulk of the people? It is a time to ask plain questions, and to use every endeavor to find the answers.

A solemn obligation rests upon the Church to learn the causes of failure. Nothing is to be gained by evasion or a wilful shutting of the eyes. In every other department of life, when things go wrong, men probe to the bottom to find the causes of failure, and when found, the remedy is applied without fear or favor. It is considered good business to do so. Only in the Church, the greatest business of life, because its interests are eternal, do men tolerate vagueness, inconsistency, inefficiency, the very conditions leading to failure.

In seeking the causes of failure, it is essential to distinguish between individual worth and the Church's system. Unquestionably, among our Bishops, clergy, lay men and women, are many examples of noble living and splendid efficiency. But personal goodness and individual efficiency can not achieve the best results under a wrong system. Individual effort can never take the place of correct organization. It is in the Church's system therefore that we must seek the causes of failure:

False friends flatter us. Friends indeed tell us our faults that we may amend them. Has this Church, which we love and which we believe has within her the possibility of a truly national Church, faults of organization, impediments which are clogging her way and hindering her from doing the great work to which she is divinely called? It is a plain question of most serious import. Present conditions demand a frank and fearless seeking for the answer.

In the hope and with the very great desire that the whole matter may receive the consideration which it deserves, the present article is written. Let us begin with the last matter brought to the attention of Churchmen. In the last number of the *Hibbert Journal*, Dr. Huntington advocates the exclusion of the Thirty-Nine Articles from the Prayer Book. As far back as 1870, Dr. Huntington (at that time rector of All Saints', Worcester, Mass.) took the same stand against the Articles in his book, *The Church Idea, an Essay Towards Unity*. In that volume he called attention to the sending by the Archbishop of Canterbury to the Greek Patriarch of Constantinople of a copy of the English Prayer Book. The Eastern Patriarch replied that the Prayer Book itself was regarded orthodox, but the Articles contained statements contrary to the Creeds, and as long as they were retained, would be considered as a bar to intercommunion between the Churches.

The Thirty-Nine Articles were the work of a group of men, carried away by an over-zealous Protestantism. If they were ever necessary, that need passed with the age that produced them. The Catholic Church, led by the Holy Ghost, has expressed her faith in undying symbols, the Apostles' and the Nicene Creed. Why should our Church present herself to the American people, hampered by a statement of belief, admittedly neither Catholic nor permanent? The Thirty-Nine Articles, the Westminster Confession, and every man-made confession of faith, are essentially sectarian in nature and influence. They do not speak peace to the people. They were engendered in strife. They cannot produce charity. As such the Thirty-Nine Articles are an impediment to unity. Let the Church rid herself of them for good and all.

Let us consider the case of a written constitution for a national Church. In this connection, reference is made to an-

other statement by Dr. Huntington, this time in his book, *The Peace of the Church*, published in 1891. He says:

"Since the year 1789 the Constitution of the American Episcopal Church has been amended fourteen times. No proposal still further to amend it can therefore properly be stigmatized as presumptuous or unprecedented.

"One great improvement, entirely in the line of Lambeth proposals, would be to place at the very beginning of the instrument the confession of our faith. The Council of Trent set a good example in this respect, if in no other. In the forefront of its dogmatic utterances it places the Nicene Creed. Surely the constitution of a Church is the natural place to look when one is seeking to find out what such Church considers fundamental to her very being. . . . The framers of the Constitution were undertaking to do for the Church what the members of the Constitutional Convention, about the same time, did for the State—namely, to put in writing the organic law" (pp. 232-234).

It should be clearly understood that a written constitution for a branch of Christ's Holy Catholic Church was a new thing, when Dr. White and his colleagues conceived the idea. The unwritten organic law of the Church provided for its government. The Holy Scriptures, the Catholic Creeds, the Liturgy, the Canons of the General Councils, together with surviving tradition, furnished ample and unmistakable guidance for faith and practice. There was no need of a written constitution. Its existence has narrowed and impeded the Church's usefulness. Its limitations have done more perhaps than any other one thing to render ineffectual the presentation of the American Church to the whole people. It has in effect made the Church merely one of the denominations, essentially sectarian.

This new thing, a written constitution for the Church, was brought about by a Puritanical environment, religious and political. The same men, who were engaged in framing a constitution for the Nation, were largely instrumental in designing the same thing for the Church. They sought to frame a parallel organization along the same lines, and they largely succeeded.

It would be, however, the grossest mistake to regard the labors of Dr. White and his companions as on the same level with the unwritten organic law of the Church at large, or to think that their efforts, no matter how well intended, are entitled to be regarded as possessing an unalterable authority. To make a fetish of a constitution drawn up by a little group of men, surrounded by influences hostile to the rule of Bishops, largely congregational in their ideas of Church government, would be to give to these few men an infallible power, which they could not possibly possess. Not only that, but these inventors of our written Constitution lived in a day of very small things. They could not foresee the tremendous growth of territory and population destined for the western world.

If we must have a written constitution, let it be commensurate with the life and aspirations of the Church. It has been suggested by Dr. Huntington that the Nicene Creed is the proper preamble, and the four articles of the Lambeth Quadrilateral would furnish a constitution broad enough in its scope and at the same time Catholic to serve as a true basis for unity. If there are any necessary provisions of our present written Constitution, which are not guaranteed by the unwritten organic law of the Church, these could be taken care of by passing additional Canons.

II. The General Convention is a creation of the written Constitution, and it is now generally acknowledged that this body has grown so large and unwieldy, so heterogeneous in its makeup and diversified in its opinions, as rather to impede than promote Church legislation. Indeed, some thoughtful men have been bold enough to say that the great size and differing views of this mixed mass of clergy and laymen actually defeat the passing of much needed measures.

Why should there be any General Convention? Its existence is contrary to the usage of the Church in every preceding age. Until its creation by Dr. White and his associates, a Council of Bishops had always legislated for the Church. The Bishops are the lawful rulers of the Church. They are the divinely appointed rulers. In every other branch of the Catholic Church to-day, a Council of Bishops is the only recognized legislative assembly; what have men, engaged in professional and commercial pursuits, to do with Church rule? Nothing. They rule their various businesses without the interference or aid of the clergy. Let the Bishops rule the Church.

The laymen of the Church can find ample scope for their efforts in ecclesiastical affairs in the various diocesan conventions, where their interests properly lie. The vestries of parishes also afford a legitimate field for their endeavors. But let the Church of God in her larger interests be ruled by her Chief

Pastors, the Bishops. Jesus Christ, the Founder of the Church, arranged the government this way. Why have we changed the plan? Do we think to improve upon Christ's methods?

A letter dated at New London, August 15th, 1785, from the first American Bishop, Samuel Seabury, of Connecticut, to Dr. Smith, the chief co-worker with Dr. White, contains the following paragraph:

"I think you have done wrong in establishing so many and so precise fundamental rules. You seem thereby to have precluded yourselves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not appear so to two-thirds of a large assembly. It should also be remembered that while human nature is as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views and debates of a numerous and mixed assembly" (Perry's *Historical Notes and Documents*, page 78).

About the same date Dr. Chandler, acknowledged to be the man of greatest ability in the Church of that day, wrote to Dr. White as follows:

"The Church is a Society founded by Christ; all ecclesiastical authority and jurisdiction must be derived from Him, and not from any natural rights, etc.;—this authority He was pleased to lodge in the hands of certain officers of His appointment, to be communicated to their successors—those, therefore, who are not officers in the Church, *i.e.*, the laity, can have no share of ecclesiastical authority. And as to the other point: If the Bishops are not allowed to govern the Church, the Church is not under Episcopal government, and can not be Episcopal; but is under the government of those who govern the Bishops" (see as above, page 72).

Against Seabury and Chandler, and in opposition to the three greatest English writers on Church government, Hooker, Bingham, and Potter, a little group of men headed by White, Smith, and Wharton, invented a written constitution and a General Convention, and fastened them upon the American Church. At this distance of time, having had full experience of the results of their labors, and feeling the unsatisfied needs of the Church, we have a right to ask: Were they warranted in so doing?

In our branch of the Church the clergy receive their calls to rectorships from small lay committees, called vestries. The Bishop has no right of appointment, and cannot even recommend, unless requested by the vestry. In other words, our clergy are called to the ministry, but after their ordination are not sent, because the right to send them to their pastoral charge has been taken away from the Bishops. The clergy are at the beck and call of lay vestries, and may not receive even that.

The Church is loudly raising her voice because so few men are offering themselves for the ministry. But with an underpaid clergy for the most part, unprovided for in their old age, and without definite assurance of assignment to pastoral work, the wonder is that any self-respecting youth of high character offer themselves for our ministry.

In the Church Almanac for 1906, in the diocese of New York, 118 non-parochial clergy are reported, that is, clergy without regular parochial employment. Deduct from this number fifty, who are engaged in teaching, or are *emeritus*, or have other regular work, and there yet remains a considerable number of men who might be of real service to the Church, if the Bishops were in possession of their legitimate right as chief pastors and rulers, "to say to this man go, and he goeth."

The evil of candidating is an abomination to the Lord and a cruel humiliation to the clergy. An Eastern parish of moderate size and income fell vacant not long since. It is said that clergy from all over the country to the number of three hundred applied for the place or were suggested by others. "Brethren, these things ought not to be." They would not be, if the Bishops possessed their undoubted right to send men to their work.

The question of a fitting and adequate name for our Church has been under discussion at various times and there is a deep-seated dissatisfaction in a good many quarters with our present title. If the consideration of a change of name shall be lifted once for all above the level of Church parties and viewed from the standpoint of giving the Church a name worthy of her aspiration to become the national Church and the basis for Church unity, something permanently useful can be accomplished. It is not, as some assert, a mere question of names. There is behind this matter the proper presentation to the people of America of a divine organism, designed to save their souls.

It is certainly disconcerting for clergy and people to say in

the worship of the Church, "I believe in the Holy Catholic Church," and then to be known abroad as "The Protestant Episcopal Church in the United States of America." Such a condition is clearly illogical and inconsistent. A Council of Bishops could soon decide whether our branch of the Church should be known as the American Church, or the American Catholic Church, or the Episcopal Church, or by some other title commensurate with its character and its aims.

The Church is the Bride of Christ. She should be decked in white like a pure virgin. Her robe, as becometh a Bride, should be neither rent asunder nor loaded with unseemly impedimenta. How shall the virgins that be her fellows recognize the Bride in strange array? How shall she go to meet the Groom, if her way be hampered by sectarian limitations?

In what has been said in this article the writer simply states his earnest convictions. He has tried to think clearly on matters that seem to him to lie at the root of present evils. He is under no illusions as to his personal liability to error, and will gladly stand corrected on any point wherein he may be shown to be in error. He claims, however, for every Churchman, the right of free speech on matters so vital to the Church's welfare.

SERMONS TO HIMSELF.

BY AN UP-TO-DATE PARSON.

IX.—ON THE COST OF POPULARITY.

SUNDAY morning I presented a class of fifty-seven candidates to the Bishop for Confirmation, and he seemed much pleased with the remarkable size of the class, but he said that he hoped that they had been thoroughly prepared.

I must confess that I felt a slight twinge of conscience about that, because, the truth is, I had to work so hard to get such a large class together, that I didn't have very much time to prepare them as I would like to have done; though I gave them several lectures, including the one on "Esoteric Buddhism," and the one on "The Significance of Psychic Phenomena in the Light of Modern Research." They seemed interested.

Mrs. Wardwell-Johnson gave a reception for the Bishop after the service; and as I was passing ice-cream, and making myself agreeable to the old ladies, I heard her tell the Bishop how popular I was with all classes in the parish, and how fond they were of me. She said that if they knew that I were to be away for a single Sunday, very few of them would go to church. Wasn't that nice of her? But the Bishop didn't seem to be so pleased as I was; and said something to the effect that he supposed "the Lord was in His Holy Temple," even if I was out of town; and a priest was a priest sent to minister in the Lord's Name no matter whether he was popular, or unpopular. I suppose that that was meant to be sarcastic. The fact is that the Bishop is getting to be awfully High Church, and I guess he is down on me.

But why should anyone grudge me the comfort of feeling that I am popular? I cannot imagine. The Bishop preached again Sunday night, and had the bad taste to take as his text, "Woe unto you when all men shall speak well of you." He said a good deal about the cost of social and professional popularity. Of course he did not mean to be personal, I suppose; but he made me very uncomfortable just the same. Why shouldn't a parson be popular, I'd like to know? that is, if he has the tact and personal magnetism which make him popular. When a Bishop begins to speak sarcastically about his younger clergy, it is a sure sign he is getting old and is losing his popularity. Surely a parson does not want to go about antagonizing everybody, and saying to every man he meets on the street, "My brother, are you prepared to die?" a sort of a clerical hold-up, as it were. It is his business to take a jolly good interest in everybody, and make himself as agreeable as he can to men of the world, that is, unless he is a cad, or a narrow-minded bigot, which I trust I am not. In this age a parson cannot thrust himself down people's throats just because he is a parson; he has got to win his way just like any other man; and so it strikes me that it is a parson's duty to make himself just as popular as he can; and what can be worse than a sour, morose, conventionalized, "please don't shock me" kind of a parson?

Goodness knows, I've done all I can to make myself popular. I've joined all the fraternal associations I can, I'm chaplain of the Fire Department and of the Thirty-first Regiment, I played as catcher on the "Clerical Nine" last summer at the beach, I go in for athletics with a vengeance, I have made quite a reputation as an after-dinner speaker, and I am always in demand. When I get up to respond to a toast, the guests always

settle down in their chairs with a sigh of satisfaction (that is, I suppose it is satisfaction), and when I get through they all look pleased. The other night at the physical culture club, the boys all went wild over me when they found that I could walk on my hands the whole length of the gymnasium; and when I knocked out Jimmy McCarthy on the second round, you could have heard the boys shout for two blocks. At any social gathering I always devote myself part of the time to the elderly ladies with marriageable daughters, and I have a cordial way of slapping a man on the back when I meet him in the street, which convinces him on the spot that I regard him as one of my best friends. I find it goes a long way to be rather chummy and familiar with most people; they like it awfully, you know. You would realize how popular I really am, if you saw how frequently my name appears in the public press in various connections, generally accompanied with a half-tone portrait of myself in surplice and white stole.

It always seems expedient to me to be identified with the popular school of Churchmanship, but not to commit oneself too thoroughly to any special tenets or principles, because there is nothing like being able to adapt oneself to circumstances, quite irrespective of one's convictions, you know. It is really quite an art (of which I am sure Lord Chesterfield would approve) and it takes practice to acquire it. It is simply being all things to all men and most women, as you might say.

And yet the Bishop implied in his sermon most distinctly that universal popularity was a very doubtful distinction. He said that it generally involved the surrender of positive convictions, or at any rate all open defence of them; that it destroyed all positive influence for good, and was apt to turn one's head, and that a man who was universally popular seldom had any real sense of his own weakness, and very little Christian humility.

Speaking specially of popular parsons, he said that a priest of the Church was commissioned to preach definite truths, which, in the present state of popular thought, were bound to be unpopular, and to antagonize the social and religious prejudices of many people. He said that no one enjoyed having his pet sins and weaknesses dissected in the pulpit; and that goody-goody platitudes which put everybody in good humor, if they did not put them to sleep, never did the slightest good. He also added that the cordial animosity of certain people, or even their vigorous opposition, was to him the best recommendation a parson could have. The Bishop added that when it came to a direct issue of truth or morals, every priest must teach the Faith, and be loyal to his convictions, and his conscience, and his ordination oath, and the law of the Church, even at the risk of forfeiting his popularity. He said that the Church was cursed by men who were half-baked, shifty, and colorless, men who knew no law but that of expediency. But then you see that the Bishop, being a High Churchman, and I should imagine quite dyspeptic, is quite out of touch with the most advanced modern thought, which teaches that truth, after all, is a relative term, and that positive convictions about anything are narrow and quite out of date.

And yet somehow, the Bishop made me rather uncomfortable, though I hardly know why. Of course he was not preaching at me, but I felt as if he were. Well, I comforted myself with the thought that I am a whole lot more popular in the parish than he is, and why in the name of conscience should I throw away my chances of advancement in the Church by making myself in any way unpopular? Mrs. Wardwell-Johnson said to me only the other day that I was bound to be a Bishop before very long; and speaking in the strictest confidence between ourselves, I think so too; or else I shall get a large, fashionable parish in some large city, which in my opinion would be far better. It must be terrible to be a Bishop and have to spend most of your time on sleeping cars, or driving over rutty country roads in the mud, and always eating chicken at private houses, and singing "Onward, Christian soldiers," in church, and sleeping in musty spare bed-rooms, between damp sheets, and listening to every tale of woe from the senior warden down. No! No Bishopric for me! And yet of course I don't propose to blush unseen all my life in a second rate parish like St. Jude's. You can count on that!

But as I said, the Bishop did make me uncomfortable in spite of myself. You see that when the ladies sold chances on that silk bed quilt Mrs. Adams made and presented to the fair, I did not like to make a row and offend Mrs. Adams, as she rents four pews, and contributes more or less to the soup kitchen, though of course I do not approve of gambling as a method of raising money for the Church. And I must confess

that to save my popularity I simply had to shut my eyes to a lot of things in connection with that Carnahan divorce affair, or else discipline men in my own vestry, and create an awful scandal. Fortunately few of the vestrymen at St. Jude's are communicants; and that's queer, too, when you come to think of it.

Now, William my friend, you had better not ask me to preach to you to-day, because I have an idea that if I do, it will be quite depressing for both of us. I have had to make it unpleasant for you so many times already, that I hate to do it again. You see I don't want to be unpopular even with myself. And yet, William, it really is time that you braced up a bit, and asserted your independence. The simple fact of the case is, and you might as well admit it, that you have thought altogether too much about your own personal popularity, and far too little about your office, and your loyalty to truth and principle. I do not mean to say that you have committed St. Peter's sin of denying your Master, but you have come rather close to it sometimes. And then you see, William, that what you consider popularity is at best a very superficial and transitory thing; because any real popularity which lasts and is worth having, must be based on your personal character, your independence, courage, loyalty to your honest convictions, fearless fulfilment of what you know to be your duty, whether the man of the street likes it or not. And in the long run, it is far better to be respected by the few whose intelligent sympathy is worth having, than to be popular with the average superficial crowd.

You have been constantly wire-pulling for a city parish, and for an election to the General Convention. Recently you put your self-respect in your pocket, and preached "on trial" for the rectorship of St. Paul's, as if you were a pacer being led around the ring for prospective buyers; and you managed to flatter the congregation, and you worked the vestry to the extent of your ability; and then when you failed to get the "call," you felt sore and chagrined about it. The vestry finally called a priest who declined to "candidate," and who was too absorbed in his work to pull wires or use "influence," or think much about his popularity, and in this the vestry were certainly wise. They knew their business. Popularity of the right sort is very apt to take care of itself automatically, so to speak, when a priest does his full duty in the sight of God, as best he can.

Then remember, William, that the One you represent never courted popularity; that while He was infinitely lovable, and humble, and gentle, and sympathetic, with all honest men, yet the tide of unpopularity turned overwhelmingly against Him, the mob hated Him, and crucified Him, because He was loyal to the Truth.

The colorless, popular priest, much in evidence at all public functions, who never offends any one, nor really converts any one, who never is made to suffer or sacrifice himself because of his convictions, this man can hardly represent to any community the real character of the Crucified Lord. Look out, William, lest your popularity cost you too much; for what will it profit if you gain the whole world of applause, and lose your own soul?

SEES A MIRACLE.

A miracle, or what appeared to be a miracle, was one of the sights which rewarded the wanderings of Judson Titsworth, pastor of the Plymouth Congregational church, in quaint old Holland during July and August. Mr. and Mrs. Titsworth returned to Milwaukee yesterday after an absence of nearly three months. They spent their entire vacation in Holland.

"We were just coming into one of the little villages of the interior of the country, when my wife saw flames coming from the thatched roof of a pretty little cottage near the station," said Mr. Titsworth, yesterday afternoon. "We weren't going anywhere in particular, so we left the train to see the fire. The roof of the building was straw and the fire-fighting facilities limited to a few buckets, so it was not long before the cottage and the house adjoining were a mass of smouldering ruins.

"The next day we inspected the ruins, and, to our surprise, found a picture of the Christ hanging on the blackened stone wall of the house, absolutely untouched by the flames. Everything else in the room was burned to a cinder, but the picture of the Saviour was not even scorched.

"The good people of the village put up a great cry of 'Miracle! Miracle!' and there was great rejoicing that God had given the people a sign of His approval. That had been the first fire in the village in forty years. I am not prepared to say that the escape of the picture of the Christ was due to the miraculous intervention of God, but it certainly was remarkable that it should have escaped and all the other things in the house should be destroyed."—*Milwaukee Free Press*.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES
SUBJECT—Bible Characters. The Old Testament.
BY THE REV. ELMER E. LOFSTROM

JOSHUA, THE STATESMAN.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XV. Word, "Sacrament." Text: Josh. xxiv. 15. "Choose—serve" "But—Lord." Scripture: Josh. xxiv. 1, 15-32.

THE entrance of Joshua into the promised land had been in the center of the country about to be taken. In this way the strength of the enemy was divided; with Joshua between them they could not combine against him. First the southern tribes of the land came against Joshua and were defeated at Beth-horon (Josh. ix., x.). Then the northern tribes met defeat at the waters of Merom. The land was then divided and apportioned to the different tribes. Two and a half tribes settled east of the Jordan, the rest found room between the Jordan and the Great Sea. When the tribes were in actual possession of their inheritance, cities of refuge established, and the Levites located in their towns, Joshua's work as a leader and soldier was done. How long this period of settlement was, we do not know exactly, but if Joshua was about the same age as Caleb, it was twenty-five years. Joshua was now 110 years old, and God warned him that his life was about to end.

But things were not in a satisfactory condition to Joshua in spite of the fact that God had kept His every promise. While God had not failed, the people had. They had been strictly charged either to drive out or else utterly to destroy the Canaanites who were in possession of the land. There were two excellent reasons for this command. In the first place those Canaanitish tribes were not only idolaters, but the obscene abominations practised by them in the name of religion were something awful. The monuments add their testimony to that of the Bible that the mixture of debauchery and human sacrifices with which they worshipped their deities was unrivalled for foulness and impurity. Sodom and Gomorrah are fair examples of their cities. When the Israelites were told that they themselves would certainly be destroyed likewise if they committed such abominations, the destruction of the Canaanites was justified by that word (see e.g., Lev. xviii. 21-31).

In the second place, if these people, accustomed to such things, were left in the land, and the Hebrews married with them, and came to know them, they would be tempted to fall into their idolatrous ways. It was this very thing that had already taken place, and Joshua knew it to be so.

The thing had not as yet developed to such an extent as to be disastrous, but it was a menace which the clear eye of Joshua could foresee. Before his death, therefore, he made this supreme effort to bring all the people back to the service of Jehovah. He sent a summons for all Israel to gather at Shechem. They came with their elders and their leaders at the head. When Joshua rehearsed to them all that God had done for them in the past, the very place where they stood and the stately old tree under which he stood added their silent eloquence to his pleading. For it was under that oak that Abraham had first raised an altar to Jehovah (Gen. xii. 6, 7, where "plain" should be "oak"). On that same spot Jacob had built an altar to "God, the God of Israel" (Gen. xxxiii. 18-20). Under that same tree Jacob had buried the images of which he had purged his house (Gen. xxxv. 1-5). There was also a memorial there of their own rearing—the altar of unhewn stones with the words of the law graven thereon which they had raised in obedience to the charge of Moses (Josh. viii. 30-35; Deut. xxvii.). There they had listened to the curses of warning, and to the blessings promised upon obedience. And there they had buried Joseph (Josh. xxiv. 32). The place alone, without any words from Joshua, should have brought them back to a truer and better service of their God.

There at Shechem, Joshua made an address to the people. He addressed first those who were faithful, as related in chapter xxiii. He pleaded with them to be true to God. He called to mind the blessings which had followed upon their faithfulness. He then warned them that disaster would surely follow if they turned away towards the idols of the Canaanites. In the course of his address, he told them that he was to die that day. We

can imagine the effect upon the people of that announcement, especially as there was no great leader to succeed him. Scattered among the tribes were "the elders who outlived Joshua"; they must now look to them for guidance.

Joshua began his farewell address by reviewing what God had done for His people in the past. Even as we read the record it makes a convincing argument. Upon those who had been themselves the subjects of the wonderful deliverances at the Jordan, and at Jericho there could be but one effect. They realized that there could be no god able to deliver after this manner. Then the choice was put to them: either the gods or God, but not both. Joshua showed his own colors: "as for me and my house, we will serve the Lord."

There could be but one result of a deliberate choice made under such circumstances. With one voice the people decided for Jehovah and promised to obey Him. An ordinary leader would have been glad to accept their choice so readily made. But Joshua had had experience of their fickleness. He reminded them of the immutability of God's character, and the responsibility of their choice. What they promised involved obedience. It was this note of warning which made the conviction of the people a settled one. They insisted upon serving God.

Now Joshua had led them to the point where he could make the great demand. Many of these people had been faithful; but many of them had been traitors. Joshua knew that there were images and idols of false gods hidden away in many a tent. Some of these idols were fashioned after the pattern of those served by their ancestors in Ur of the Chaldees hundreds of years before. Others had images of bulls and snakes and cats such as their grandfathers had copied from the Egyptians. And there were others who had made their idols after the pattern of those of the Canaanites. Joshua now put to the test the professions made by the people. If they really intended to serve the Lord, let them bring out and destroy every idol.

When the people agreed to all that he said, and showed that they were willing not only to promise, but to do something, Joshua accepted their choice. Then Joshua "made a covenant with the people that day." By this solemn ceremony they renewed their promise of allegiance. As it is here described, Joshua made a record of what they had done in the book of the law. This was read to them, and a stone set up there under the old oak tree as a witness and monument to commemorate that which had been done. As the old Liberty Bell, or the Bunker Hill monument has a story to tell to us, so that old stone recalled to those Hebrews in old time the story of their declaration of independence from all false gods.

The interesting old story may readily be made to yield practical lessons for us to-day. There is set forth in the story the need of definite decision ratified by the outward sign. These people who had idols in their tents, had been circumcised at Gilgal (Josh. v. 2-8); they were in covenant with God to serve Him. But scattered about the country, they soon began falling into the ways of the world about them. They needed to be brought back to that altar at the old oak tree. They needed to realize their responsibility to keep up the Church of Abraham and of Moses. We need to go to church regularly to renew our strength for the week's work. It is only by such definite acts of obedience that we can retain our hold upon the eternal truths committed to our keeping. We need to renew the covenant—to think of what God has done for us, and again pledge ourselves to His service.

There is a lesson in the words "this day." "Any time is no time." There is great danger in putting off what we ought to do. To-day only is ours; we have no claim upon to-morrow. See II. Cor. vi. 2.

It is easier to promise than to do. To decide is not the end. The right decision is a good thing, but it must be followed by a long period during which patience and endurance will be tested. If we could be saved simply by being baptized and confirmed, without having to follow those acts of obedience with the life of holiness and the life of faithfulness, more would be saved. Read the warning of Heb. x. 26-29.

And then we need to realize that we, too, have idols. No one bows down now to carved images, but make clear that the principle is the same when we yield obedience to any thing else than God. To neglect your duty to God because you would rest on Sunday morning is to make an idol of love of ease. To be kept from doing your duty to God by things which would not keep you from the theatre or a social gathering is proof that you hold these latter things in higher esteem than God. Other illustrations will readily occur to the teacher. To those who do such things, apply the words of Joshua in verse 19.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

APPRECIATES "SERMONS TO HIMSELF."

To the Editor of The Living Church:

MAY I say a word of commendation for the series of "Sermons to Himself"? Mr. "Up-to-Date" has, in a manner which cannot be offensive and yet which cannot fail to teach its lesson, shown to us some of the faults of the clergy. For myself, while not "hitting" very hard, still they suggest ways and means of improvement. My thanks are due you and Mr. "Up-to-Date."

Faithfully yours,

H. E. HENRIQUE.

THE HOUSE OF GOD AS A HOUSE OF PRAYER.

To the Editor of The Living Church:

MUCH has been said in your columns, from time to time, about open churches. It is a cause for congratulation that now more of our churches are open than formerly. But if our open churches were more on week-days as they are on Sundays, our people would appreciate them better. That is, if the proper altar frontals were used, all dust cloths abolished, and the omnipresent sweeper relegated to an early hour. Is there not danger, in cities at least, of leading people to look upon the church simply as a sight-seeing place? Are they taught as they should be that the church of God is essentially "The House of Prayer"? That certain persons go to church at service time as well as at other times simply as sight-seers is a common evil. The criticism recently made by the correspondent in Rome upon Roman services shows that even in the Eternal City there is such a fault among church-goers. Quite as severe criticisms are made by Roman Catholics themselves and they are not slow to name it irreverence.

Thus, in a recent biography of an eminent French priest, the Rev. Abbé Gustave Morel,* recently deceased, we find him writing to a friend at home from Rome:

"In the afternoon I went to the Church of Saint John Lateran, where Cardinal Satolli was officiating, at the first Vespers of the Dedication. Certain people pressed up to the entrance of the choir to hear the singing. In the stalls were persons in various costumes, reciting the breviary or listening to the music. It is understood decidedly in Rome that a solemn office is nothing more than a spectacle offered to the eyes and ears, a display of luxury and art. . . . This morning the baptistery of St. John Lateran, with its two stages of columns, to me seemed more curious than beautiful. A Cardinal, wearing a poor-looking chasuble, was administering ordination in the choir of the basilica. I arrived at the beginning of the offertory. The new priests each were marshalled by a sort of master of ceremonies, while the other ordinands occupied the stall on the epistle side. The people crowded up to the choir, and some were chatting and some were coming and going. The lack of recollection at a ceremony of this sort made such a disagreeable impression upon me that my friend's admiration could in no wise modify my feelings."

Later on Abbé Morel writes to a friend:

"The religion of Rome does not yet please me; or shall I say, I cannot yet understand it! To speak truly, all that I have learned of these grand services, which from time to time I have attended—where there is disorder and a perpetual going to and fro of the crowd, is that they form a complete opposite to trans-Alpine habits; recollection here does not seem to be a part of religion."

As a safeguard against irreverence, our people should be carefully taught the proper use of open churches, as well as that attendance at great functions does not excuse them at any time from manifesting a scrupulous regard for God's holy House. If with the consent of all our Bishops we might return to the Reservation of the Blessed Sacrament, as has been done in certain dioceses, primarily for sick and dying people, but secondarily for the comfort and support of those who would honor Christ daily in His Most Holy Sacrament, having His adorable Presence ever with us, then our churches would be used more than they are as praying places and less simply as buildings for

sight-seeing. They would then become even yet more truly than they are, "Houses of Prayer." And then more truly still we might say: "The Lord is in His Holy Temple; let all the earth keep silence before Him."

JAMES G. CAMERON.

Baltimore, Md., September 14, 1907.

ON CLERICAL BARBERING.

To the Editor of The Living Church:

THE letter of a correspondent in your issue of August 24th, dealing with the position of the clergy in the matter of facial adornment, calls attention to a question which is certainly delicate and personal, and as certainly a minor, and, at first thought, unimportant detail. On the other hand, we are fast coming to realize that "it is the little things that count," and that it is precisely details of this kind that affect, subtly but efficiently, the welfare and the progress of the Church.

The matter of what has recently been called the "tonsorial ineptitudes" of the clergy is one of extreme interest from a psychological standpoint. Why do so many priests, yes, and even Bishops, bedeck themselves with the heavy and glowering moustache of the barkeeper or the metropolitan policeman, with the unearthly combination of moustache and side-whiskers of the epoch of the war between the states, with the bushy bunches beside the ears that once marked the Anglican ecclesiastic, or with that consummation of all ineptitudes, the Wesleyan chin-beard with the shaven upper lip?

There seem to be but three explanations: first, the procedure is a matter of principle; second, it is the result of vanity; third, it may be attributed to carelessness, indifference, or thoughtlessness.

Tradition and custom have imposed two courses on the clergy, and these held from the beginning until the seventeenth century: a priest may shave his beard completely or he may not shave at all: the reasons are perfectly obvious, one of the principal ones being that he is supposed to be above fantasticism, vanity, and excessive individualism. If a priest or Bishop depart from this custom of sixteen hundred years he must do so for one of the reasons named above.

It would seem to be fitting that an official, be he of a secular or a spiritual organization, should show through every detail of his appearance and his conduct, the principles and the power for which he stands. We are told that there are in this Church, priests who deny their priesthood, and it is easy to see why such, if indeed they exist, should proclaim this fact by their method of shaving, as well as by their costume and conversation. When, therefore, a priest wears a fine moustache or manifests some curious combination of hirsut and hairless areas on his face, we assume at once that he does this for the purpose of proclaiming to the world that he is precisely as other men, that the Sacrament of Orders is no sacrament, and that he is not a priest at all but only such a licensed leader and teacher as his brothers of the Protestant denominations. Now this is logical, and so far as the act itself is concerned, unexceptionable; but the fact remains that we all know scores of priests who are loyal and true to the Catholic faith, and even Bishops who are above suspicion, who yet do shave themselves fantastically, and so misrepresent themselves before the world.

Why is this? In some cases it may be simply carelessness, indifference, thoughtlessness as to the significance of small things; vanity it cannot be; at all events we are averse to attributing so unworthy a motive to worthy men. My own impression is that in the great majority of cases it is due to principle, as in the instance of those who deny Catholic faith and order, but here the action is, I think, the result of a radical mistake. A somewhat careful examination of the facts convinces me that the moustache, except when it indicates disloyalty, is found on those who are most earnest and ardent in their work amongst men of the middle and lower classes, and I believe it indicates a belief on the part of its wearer, that what these same men want of the priesthood is a minimizing of differences, an ignoring of sacerdotal character, a "meeting them on their own ground" of appearance, costume, conversation, and manners, a "hail fellow well met" spirit that supposedly breaks down prejudice and wins respect and confidence.

Now this is a praiseworthy thing, and if the contention were sound there would be no Catholic of us all who would not accept "Piccadilly weepers," "sou'westers," or "galaway sluggers"—if only they did their work. The point is that they would not do it, nor does the treasured moustache. A visit to a Roman church of a Sunday, or attendance at a Roman mission for men,

* L'Abbé Gustave Morel. By J. Calvert. Paris, 1907. pp. 145, 146.

demonstrates at once that Rome does not find moustaches or side-whiskers necessary to the winning of masculine confidence. The simple truth is that there are no people in the world who are more impressed by law and order in costume, conversation, and barbering than are these same men of the middle and lower classes. If a gentleman is to address the latter at a public meeting they distrust him if he appears in flannel shirt and overalls. They accept him if he comes in a frock coat and top-hat in the day-time, or in dress clothes in the evening. And nine times out of ten this is their attitude towards the cleric. If I had the task of evangelizing the East Side of New York, the stock-yards of Chicago, or a mining town in Pennsylvania, I would send in, not moustached clergy in business suits, but tonsured religious in cassock and scapular and cowl, and I believe they would gain a hearing and command confidence where the secularizers would fail.

Not to refer again to Rome, consider St. Peter's, London Docks, and St. Alban's, Holborn, the fathers of the S. S. J. E., and other aggressively Catholic manifestations in England and America. They get *men*, and the moustache and the "sack suit" are not conspicuously evident amongst them.

So far then as the loyal Bishops and clergy are concerned, it seems to be all a mistake, based on a misunderstanding of the prejudices and predilections of men. Of course there is another element in the case, and that is the curious lack of artistic sense and of the feeling for what may be called "aesthetic composition" that marks the Church to-day. Law holds Rome from technical error though it does not preserve her from essential offense in all the arts, but with us law is inoperative. The sight of a heavily moustached priest in a chasuble, or of a Bishop with the same hirsut "adornment" in cope and mitre, would be so curious that it would appeal even to our purblind esthetic sense; but we are so used to diversely barbered choristers in cassock and cotta that our risibilities are not affected when a priest presents the same appearance, while the contemporary costume of a Bishop is so unspeakably awful in itself that it harmonizes perfectly with facial landscape-gardening, however complicated it may be.

Still, the times are changing; law and order and the sense of beauty and propriety are winning slow acceptance; the chin-beard with the shaven lip has gone the way of all flesh; and while the lonely but emphatic moustache has taken its place, this also will pass as soon as its disloyal connotation is recognized, and earnest men come to see that it hinders rather than helps the evangelization of men.

R. A. CRAM.

[The discussion of this subject is now at an end.—EDITOR L. C.]

WOULD NOT ENTER BY A SIDE DOOR.

To the Editor of *The Living Church*:

MAY I contrast the mutual conduct of the late Rev. Charles H. Hall, D.D., and the good man who sought through him admission to our communion, and whose right to sit in the House of Deputies is questioned, with that of the late Rt. Rev. F. D. Huntington and the members of his family, when they desired to align themselves with the Church. No one who has read the Bishop's *Letters* recently put out by his daughter, could fail to be moved, it seems to me, at the great man's own account of their Confirmation. If the same humble obedience and submission to the appointed formularies of the Church had been dominant in the minds of rector and applicant away back in the eighties, the present embarrassing situation would not be in evidence.

A. L. BYRON CURTISS.

St. Joseph's Rectory, Rome, N. Y.

THE BURIAL OF ARCHBISHOP WILLIAMS.

To the Editor of *The Living Church*:

WAS there anything extraordinary or in any way remarkable about Fathers Field and Powell attending the funeral of Archbishop Williams of Boston, that the secular press should have made such prominent mention of it? From the tenor of some of the articles one is at a loss to know whether the good fathers committed a breach of etiquette, or did wicked violence to a venerable custom of the clergy of our Church. Your mention of the matter in *THE LIVING CHURCH* of September 14th shows that they did neither. They were personal friends of the venerable and beloved Archbishop of long standing, and the natural instinct of such friendship would bring them to the funeral. But what was more, Archbishop O'Connell, the successor of Archbishop Williams, knowing of this friendship,

courteously invited them to be present. What less could they do as gentlemen than accept the invitation?

It was my privilege for many years to number among my dearest friends a Roman Catholic Bishop and a Vicar General. They have now both gone to their rest. I was far away from each at the time of his death, but had I been near I should most certainly have attended their funerals even without the invitation of their successors in office; and had I been specially invited by the proper authority, I should have done as did Fathers Field and Powell—gone to their funerals, and joined the priests who mourned their Bishop, and considered myself, and my office as a priest in the Catholic Church, honored by such invitation, without the slightest thought that I was doing anything calling for special mention, any more than if I had joined the funeral procession of my worthy Methodist or Baptist or Presbyterian brother.

H. B. HITCHINGS.

WORK AMONG COLORED PEOPLE.

To the Editor of *The Living Church*:

THE novel proposal to create a new variety of Bishop for work among the colored people has its origin in two causes. The Conference of Colored Clergy has proposed it because of the action of certain dioceses in excluding colored priests from their conventions. Others have assented to the proposal because of the miserable failure of our work among the negroes. Seeing the failure, men are willing to try any experiment, without fully considering the causes of the failure or the nature and consequences of the proposed experiment.

In considering our failure to win the colored people, we must not make it a worse failure than it really is. Among the white people of the South, the Church is an insignificant minority. Under the most favorable conditions we could hardly have expected a large body of colored communicants. Moreover, the Church and the Prayer Book appeal principally to the educated; to those who at least can read and so are able to use the Prayer Book. The great mass of the colored people, the descendants of those who as slaves were field-hands, have been to a large extent without this education. Further, the great body of the negroes are not open-minded persons, with no religion and waiting eagerly to receive one, as one would imagine from a great deal that is said, but are already members of religious bodies deeply prejudiced against the Episcopal Church. According to the census of 1890 there were six colored denominations, with 2,303,351 communicants, and in addition 367,849 communicants belonging to religious bodies not exclusively for colored people. According to Dr. Carroll's estimate, the number of adherents of Protestant religious bodies is equal to the number of communicants multiplied by $3\frac{1}{2}$; while of the Roman Catholic population the communicants are 85 per cent. On the assumption that these estimates are correct, the number of colored people in 1890 connected with other religious bodies than the Church would be 9,315,468.* At that time the Church had 2,977 communicants. Theoretically the Church is responsible for every individual in the country and is bound to preach the Gospel to him. Practically this is impossible; and the Church is no more able to reach the great body of our colored population, already belonging to Baptist or Methodist or other denominations, than in New England she is able to reach the French Canadian population, which is almost entirely Roman Catholic.

But making all allowances, our failure has been great; and we need to consider and face the cause of that failure. The cause is quite plain. It is the attitude of mind on the part of white Churchmen towards the negro, the attitude of mind that is made manifest in the action of several dioceses in excluding colored priests from their conventions. The negroes to whom the Church would naturally appeal are those who can read and have some education. Now such persons cannot be deceived into supposing that the treatment they receive, not from irresponsible individuals, but from the Episcopal Church herself in her diocesan conventions, is in harmony with the Gospel of our Lord Jesus Christ and the teaching of His Apostles.

I am very far from supposing that the mutual prejudices between the two races can be easily done away. Generations will pass away first; but we ought to look for these prejudices gradually dying away in the Church through our realization of the teaching of our Lord in the Gospels and through the influence of the Holy Spirit. This cannot be, however, if these

* These statistics are taken from Dr. H. K. Carroll's *The Religious Forces of the United States*, Vol. I.

prejudices are embodied in restrictive legislation, such as that which has been enacted in Virginia and South Carolina and Arkansas.

If we are indeed a part of the Catholic Church of Christ, it is not, I venture to think, within the power of a diocese to exclude any priest having cure of souls from the diocesan synod. The Church of Christ has its order and its government from which we cannot depart without forfeiting our claim to belong to the Catholic Church; and the diocesan synod is, under ordinary conditions, an integral part of the Church's system of government. The permanent toleration of diocesan conventions from which priests are excluded on the ground of color would, I believe, deprive us of any right to claim association with the Christian Church founded by our Lord. Historically, it is a characteristic of the diocesan synod that all priests of the diocese having cure of souls have a right to be summoned and are bound to attend.

The General Convention of 1889, in reply to a memorial from colored clergymen, adopted a report from which these words are taken:

"These facts declare to the whole world the position of the Church, following, as she does, the example of the Catholic Church in all ages, and show that the General Convention has by no act or law admitted or implied that a difference of race or color affords ground for a distinction in legislative rights and privileges."

Then to these brave words they added:

"Questions of jurisdiction and representation in the several dioceses have, under our Constitution, been committed to them, and they are questions over which the General Convention as such has no control."

This is of course true; but it is perfectly competent to the General Convention to amend the Constitution. Now the exclusion of colored priests from some diocesan conventions, and the departure in these dioceses from some of the most elementary principles of the Christian religion, form the real reason why the Church can make no progress in the work among the colored people, and why the colored clergy are agitating for the establishment of a missionary district with a Bishop of their own. Until these steps are retraced, and all colored priests having cure of souls are admitted on equal terms to the synods in every diocese, we have no reason to expect any progress in the work. The appointment of a negro Bishop will not meet the need. We must first accept in its entirety the Christian religion, not only in words in the General Convention, but in act in every diocese. We must believe, and act upon the belief, that "God hath made of one blood all nations of men for to dwell on all the face of the earth," and that in the Church "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."

In all this, the question of social equality between the races, or inter-marriage, is not raised at all. No one feels bound to invite to his table and make a personal friend of every one who is, with him, a member of the Christian society; but in the Church we are one, and between all the members of the Church there should be cordial relations. The diocesan convention is not a social gathering, but a solemn meeting for the transaction of ecclesiastical business. If the members of the convention have a common lunch, that is a matter of convenience, not an occasion for raising questions of social equality. If some of the Southern dioceses have regarded their conventions as social gatherings, the remedy lies, not in excluding from the conventions any who socially are open to objection, but in making their conventions, as they are in Vermont, business meetings.

At any rate, we shall waste our time, if we make any effort to improve our work among the colored people before this question is settled right. The appointment of a Missionary or Suffragan Bishop would be of no use, and might lead to very serious consequences.

I have ventured to write on this matter, because I am not entirely unacquainted with work among the colored people, having been for eight years, from 1879 to 1887, in charge of St. James' First African Church, Baltimore, of which the Rev. Dr. Bragg is now the rector.

GEORGE B. JOHNSON.

Burlington, Vt., September 17, 1907.

To the Editor of The Living Church:

I BELIEVE that the present pending proposition of the Conference of Church Workers is the very best that can be devised to meet the situation confronting the Church. However, I am not unmindful of the fact that oftentimes we can not get what we think ought to be done. So, in the event that our

proposition cannot win, I would like to see plan No. 2 adopted (see *LIVING CHURCH*, p. 619).

If the Church thinks well to have only two colored Bishops at first, I would suggest that the county of Gaston in the district of Asheville constitute one such district. There is very little, if any, white work already undertaken in that particular county, and there are at least eight thousand colored people in the county. I would further suggest, for the other Bishopric, the constituting into a district one or two counties in the state of Kansas, now included in the present district of Salina. There are fifty or more such counties in the present district of Salina, and I suppose a few of them could be spared.

By this arrangement there would be one colored Bishop residing in each section; and two districts of special labor could be arranged, within the territory of such Southern Bishops as desired the help of a colored Bishop.

To be perfectly frank, this scheme would hardly reach and touch the *real* trouble and difficulty. But the trouble might be greatly minimized, if the right men were selected for Bishops. The real difficulty is the same as it is in State. Whether intelligent or ignorant, the colored people of the South simply *submit* to disfranchisement because they are powerless to prevent it. But you will certainly observe that they are not compelled to enter a church knowing full well that they are disfranchised before they enter. I say, with intelligent and discreet colored men as Bishops, much can be done to minimize this trouble; but as long as human nature is the same under a black skin as under a white skin there will be a certain amount of discontent and agitation. For if we hope to attract bright and intelligent colored men to the ministry of the Church, they can hardly be convinced that when they have passed the same examinations as the white candidates, it is at all a Christian act to "disfranchise" them, while their white brethren possess ecclesiastical suffrage.

But as I have said before, the adoption of plan No. 2 would be a great improvement upon the present, although much inferior to missionary districts and negro Bishops, as is proposed.

Faithfully yours,

Baltimore.

GEORGE F. BRAGG, JR.

THE MYSTERIES.

"Behold, I show you a Mystery."

Encompassed is the life of man below
With things unknown.
God speaks from out the cloud; His message low,
Man's ear alone
Is tuned to hear. His eye alone discern
The sign of Faith.
To springing wells the wilderness shall turn,
The Master saith,
For those who rise at dawn and lowly wait,
With faith and prayer,
Where angel vergers guard My Temple gate
And altars fair.

Between the glowing flames which typify
God's Natures twain,
The Cross uplifts its arms to glorify
The Lamb once slain.
Below, the pyx, the jewelled Cup of gold
Await the hour
When He shall come with blessings manifold,
And richest dower,
Midst all the hymnings of the heavenly host,
Who "Holy," cry,
Singing to Father, Son, and Holy Ghost
Sweet minstrelsy.

The priestly word, "This bread My Body is,
My Blood, this wine;"
So comes through all the mystic centuries,
The Pledge divine,
Heralded by sacring bell, the censor's swing,
And bended knees;

By seen and unseen choirs, all carolling
Love's Mysteries.
Here sad souls find before the Altar-Throne
A chrism of joy.
Here blooms the flower of Faith, whose seed is sown
Mid sin's alloy.
This Sacrament, foretold in ancient screed
Blest promise is,
Of life abundant, which shall know no need
Of Mysteries.

Save us, O God of Hosts, when foes assail!
Grant us Thy Peace!
As Galahad, who sought the Holy Grail,
Knew no surcease,
Until the Quest unravelled in starry space
Its sacred shrine,
So may the pure in heart meet face to face
Their Lord divine.

ISABEL GRAHAM EATON.

SAINT MATTHEW—APOSTLE AND EVANGELIST.

Of Christ, the promised Saviour, telling,
And how He lived and died for men,
Upon His sacred manhood dwelling,
Saint Matthew did his Gospel pen:
To him, among the wondrous Four,
Beheld through heaven's opened door,
Interpreters of things divine
The form with human face assign.

While he, for Caesar, tribute taking,
Was, by his countrymen despised,
The Saviour called him, and forsaking
The place of gains once sought and prized,
He followed Christ, without delay:
His bright example lights our way,
And bids us break each earthly bond,
And seek the crown all price beyond.

His name shines forth with double glory;
Apostle and Evangelist:
How rich his blessed gospel story
In treasures that we else had missed!
The Star, the Magi, and the Flight
To Egypt, through the shades of night,
The Foster-father's loving care
Of Child and Mother—all are there.

MARY ANN THOMSON.

THAT RIDDLE.

To the Editor of *The Living Church*:

IN the early part of the year 1891 this riddle was proposed and discussed in the columns of the *Church Times* by that able correspondent, Peter Lombard, whose letters have delighted the readers of that paper for many years. I send you some of the solutions received by him, probably the best he received:

"Here is the solution which is said by some to have been by a former Bishop of Salisbury, Dr. Burgess; by others it is ascribed to Spencer Madan:

THE CHURCH.

Firm on the Rock of Christ, though lowly sprung
The Church invokes the Spirit's fiery tongue
Whose gracious breathings came but to control
The storm and struggle in the sinner's soul;
Happy, ere long his carnal conflicts cease,
And the storm sinks in faith and gentle peace.
Kings own its potent sway, and humbly bow
The golden diadem upon their brow,
Its saving voice in mercy speaks to all,
But oh! how few to quicken at its call!
Gentiles the favour'd "little flocks detest,"
And Abraham's children spit upon their best.
Once only since Creation's work has night
Curtain'd with darkening clouds the saving light,
What time the ark majestically rode
Unscathed upon the desolating flood.
The silver weighed for it in all its strength
For scarce three pounds was counted; while the length
Placed in the Prophet's view with measuring reed
Squared just a mile, as Rabbis are agreed,
And now I feel entitled well to smile
Since Christ Church bears the palms in all our isles.

But what shall we say of an alternative solution, which I will give just as I receive it?—"There can be no doubt that the answer is—the three letters I. O. U. The first line, for instance, beginning—

I sit lone on a rock while
I am raising the wind

might certainly refer to I. O. U.'s, which are a way of raising the wind. Again the letters I. O. U. occur either separately or together in every line. The last two lines also—

And when I am discovered, I will say with a smile,
That my first and my last are the best in our isle

must surely be I and you." And a third solver pronounces the answer to be *A Raven*!

Behold yet another answer to the enigma which has been exercising the pen and ink of so many correspondents: "The answer, I think, is *measure*. The anemometer, to *measure* the force of the wind, by its sails raises the wind, and when the storm ceases, its noise is reduced to gentleness. A State *measure* brings even kings to its feet, and royal instances are on record of submission to their fate upon ground on which the foot *measure* has trod. A *measure* may be seen by the world, but the knowledge of it may be confined to the select few constituting the Government. Both Gentile and Jew delight to receive good without *measure*, and detest to be stinted by *measure*. No *measure* of time or space existed during the flood, except the one long night of obscurity, which was the only *measure* Noah had in the Ark. As three pounds is a *measure* of weight, so is one mile a *measure*

of length. My first and my last are *me, sure*, which the egotist may appropriate to himself with a smile as the best in our isle."

You will see by these clippings that the last two lines of the riddle as it appeared in the *Church Times* are as follows:

And when I'm discovered, I will say with a smile,
That my first and my last are the best in our isle.

Yours very truly,
Chedoke, Diocese of Niagara. JOHN FLETCHER.

RAISING THE FLAG.

By MARIE J. BOIS.

IN order to celebrate the Fourth we raised a new flag over the little pavillion facing the bay, and to me, fell the honor of hoisting it for the first time. On that day, a friend of ours, a German, who was staying with us for a few days, prepared everything with such an ease that it did not occur to me at the time, that there was anything to be learnt in such a simple thing as running a cord through the flag and tying a knot or two.

After this, every morning, our German friend attended to his duty, with the punctuality and the devotion of a well drilled soldier, as indeed he had been in his youth. When he was gone I, nothing doubting, started to take his place in hoisting the flag, when to my intense astonishment, I found that *I did not know how*. The simple knot of our German friend proved an insolvable puzzle to my inexperienced fingers. I called the owner of the place to my help; he tried, but failed as ignominiously as I had. I then called on a neighbor, one of the summer residents of the little village. He came to the rescue, but warned me that he was not sure he could do it. He succeeded, although not as quickly nor as deftly as our German friend had, and this time, I *watched and learnt*.

Since that day, it has been my pleasant duty to raise the flag every morning, and though at first, the cord *would twist*, and I had to begin again more than once, I expect to be quite an adept at it ere long.

In thinking over this incident, two points present themselves to my mind. First, the truth of the axiom: "Experience is the name a man gives to his mistakes." Nothing can be done well, without practice, and what is practice, if not a series of mistakes and failures growing less and less glaring until perfection is reached?

The second and more important lesson lies in the analogy of this act to our Christian duty. Every morning "raising the flag" with a hymn of thanksgiving and praise; loyally, fearlessly, knowing that we are in the midst of an hostile world; remembering that it cannot be pulled down without our consent, that nothing short of our own cowardice and defection will lower it before the enemy.

And how cleverly he whispers that it is useless to carry it so high; foolish to antagonize people; that we might be just as true and as faithful soldiers of our great Captain, even though the Cross were not ever before our eyes. How many listen to him during these summer months? *The Cross is laid aside in the pursuit of pleasure*; soon it is but a mere outline on the horizon, and the faithless soldier is, ere he knows it, swelling the ranks of the deserters. And the march goes on, in the false glare of the attractions of this world.

What then, if the realization of his true position does not dawn on the faithless Christian? What, if he does not turn back at once? Each step he now takes, makes it but harder to return and where will the march end?

Let then the faithful watchmen, God's ministers, sound the alarm. May it be heard above the din of the world's tempting sounds, and heeding the solemn warning, let each stop, examine the flag under which he is marching and ask himself whether he is true to his divine Master or—whether he is marching under the enemy's banner, for it is *either the one or the other*.

Our Lord's words of warning are clear and positive: He who is not *with me* is *against me*.

HAD IT NOT BEEN for the extraordinary patience of Jesus Christ, many would have lost His friendship long ago. We need a time in every day when we can be still, when, shutting out all sights and sounds, we may concentrate our minds on Him, whom to know is everlasting life. To have come fresh from quiet communion with Him is to come with life which will make itself felt in all our intercourse with others.—Dr. G. S. Walpole.

Church Kalendar.



Sept. 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.
Oct. 6—Nineteenth Sunday after Trinity.
" 13—20th Sunday after Trinity.
" 18—Friday. St. Luke Evangelist. Fast.
" 20—Twenty-first Sunday after Trinity.
" 27—Twenty-second Sunday after Trinity.
" 28—Monday. SS. Simon and Jude.

KALENDAR OF COMING EVENTS.

Sept. 29—Laying Corner-stone Cathedral, Washington.
Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
" 2—Opening Service of Gen. Conv., Richmond.
" 3—Opening Service of Woman's Auxiliary, Richmond.
" 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE address of the BISHOP OF ALBANY, in Richmond, will be Rutherford House, 112 East Grace Street.

THE Rev. ELLIS BISHOP, formerly of St. Stephen's Church, Boston, has accepted the chair of Pastoral Theology at the Berkeley Divinity School, Middletown, Conn., made vacant by the resignation of the Rev. Philip M. Rhinelander. Mr. Bishop will commence work about October 1st.

THE Rev. U. B. BOWDEN, who has been acting as rector of Trinity Church, Natchez, Miss., during the Rev. J. B. Perry's vacation, has accepted a call to Grace Church, Cuero, Texas.

THE Rev. D. M. BROOKMAN has resigned the rectorship of All Saints', Palo Alto, Calif.

THE Rev. F. D. BUDLONG has resigned the rectorship of St. Martin's Church, Fairmont, Minn., and accepted the rectorship of St. Mark's Church, Dorchester, Mass.

THE Rev. EDWIN R. CARTER has entered upon the rectorship of Grace Church, Lynchburg, Va.

THE Rev. ARTHUR CHARD has resigned the rectorship of Trinity Church, Litchfield, Minn., and accepted the rectorship of St. Luke's, Hastings, Minn.

THE Rev. D. H. CLARKSON of Greenwich, N. Y., has been called to the rectorship of Christ Church, Schenectady, N. Y.

THE address of the Rev. W. TAYLOR DOUGLAS is changed from Ferndale, Calif., to Delta, Colo., where he has accepted a call.

THE Rev. RICHARD GALBRAITH has resigned the rectorship of St. Peter's Church, Kerrville, Tex., and become rector *emeritus*.

THE Rev. ANDREW J. GRAHAM, rector of Christ Church, Rochester, N. Y., sailed for Europe on September 18th, to be absent several months. Mail should be addressed, care of American Express Company, 3 Waterloo Place, London, England.

THE Rev. HENRY B. HEALD has been appointed minister in charge of the mission of St. John Baptist, Linden Hills, Minneapolis, and will enter upon his duties the first Sunday in October. His address will be 1128 4th Street, S. E., Minneapolis.

THE Rev. CHARLES JACKSON, who has been rector of St. Paul's Church, Newton Highlands, Mass., has accepted a call to the rectorship of St. John's Church, East Boston, Mass.

THE Rev. ROBERT JOHNSON of New York has accepted a call to become assistant at Trinity Church, Columbus, Ohio.

THE Rev. M. KALIN, rector of the (Swedish) Church of the Messiah, Minneapolis, Minn., has resigned his charge.

THE Rev. DAVID B. MATTHEWS, rector of St. John's Church, West Hoboken, N. J., has accepted his appointment as Archdeacon of Erie, Pa., and will enter upon his new duties November 1st.

THE Rev. C. S. MORRISON, son of the Bishop of Iowa, has been called to the rectorship of St. Mark's Church, Lake City, Minn.

THE Rev. WILLIAM M. PARTRIDGE, formerly of Peabody, Mass., who has been acting priest at St. Michael's Church, Marblehead, Mass., for the past year, has become the permanent rector.

THE Rev. W. D. ROBERTS has resigned the rectorship of St. John's Church, East Boston, Mass., and accepted a call to St. Michael's Church, Milton, Mass.

THE Rev. FREDERICK W. PRATT, late of Alva, Okla., is now in charge of St. John's mission, Alamogorda, N. M.

THE address of the Rev. Dr. J. SANDERS REED is Hotel Rittenhouse, Chestnut and 22nd Streets, Philadelphia, Pa.

THE Rev. GEORGE A. SYMINGTON, formerly assistant at St. Mark's Church, Denver, Colo., has accepted the position of assistant at St. James' Church, St. Louis, Mo.

BISHOP BRENT has appointed the Rev. E. A. SIBLEY of the diocese of Chicago, missionary at Bontoc, Philippine Islands.

THE BISHOP of California has appointed the secretary of the diocese, the Rev. MARDON D. WILSON, as local Honorary Secretary for the Church House, Dean's Yard, Westminster, London, and has also appointed the Rev. DAVID J. EVANS to act as secretary in matters pertaining to the Pan-Anglican Congress, which meets in June, 1908.

THE Rev. S. ALSTON WRAGG has resigned the rectorship of the Church of the Good Shepherd, Augusta, Ga., and accepted the rectorship of Trinity Church, Columbus, Ga.

BIRTHS.

CLARKSON.—At The Homestead, Middle Falls, N. Y., to the Rev. and Mrs. DAVID HENRY CLARKSON, on Holy Cross day, September 14, 1907, a son.

DIED.

COFFIN.—Entered into rest, on the feast of St. Matthew, from her home in Nantucket, Mass., Mrs. MARGARET FOLGER (EWER) COFFIN, in her 75th year. She was sister to the late Rev. Dr. F. C. Ewer.

Funeral at St. Paul's Church, and interment at Nantucket.
"Peace, perfect peace."

POND.—Entered into life, at Plattsburg, N. Y., September 22, 1907, ELIZABETH, beloved wife of General Geo. E. POND, U.S.A., aged 54 years.
"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."

ROBERTS.—Departed this life, Thursday, September 5th, Mrs. CAROLINE M. ROBERTS, widow of the late Rev. Henry Ploy Roberts, for twenty years missionary to sailors in the port of New York. R. I. P!

SWEET.—Entered into rest, Sunday, September 15th, at Watertown, S. D., MARY (LANXON) SWEET, aged 83. Interment, Aymer, Ontario, Canada.

MEMORIALS.

MRS. CAROLINE A. CANFIELD.

On Sunday night, September 8th, 1907, at her home in Burlington, Vt., Mrs. CAROLINE A. CANFIELD, widow of the late Thomas Hawley Canfield and daughter of the Rt. Rev. John Henry Hopkins, first Bishop of Vermont, entered into rest, after an illness of three months.

Born in Burlington, January 4, 1838, Mrs. Canfield was next to the youngest of Bishop Hopkins' thirteen children, of whom the Rev. William Cyprian Hopkins of Toledo, Ohio, alone survives. Almost without a break, her three-score years and ten were spent in Burlington, and until 1894, she continued to live in the home of her girlhood, the Bishop's House at Rock Point.

Throughout her life, Mrs. Canfield was dominated by two absorbing interests—the Church and her family. Only those nearest to her can fully appreciate the wealth of her personal love and service and sacrifice, her wise thoughtfulness and noble generosity. And above all, to the Church were consecrated and devoted her sterling qualities of mind and heart, her untiring energy, her unflinching perseverance. A zealous student of Church history, a frequent attendant

at the conventions of the Church, and acquainted with many of its Bishops and other leaders, she had always a wide and varied knowledge of ecclesiastical matters. So vital to her were the teachings and precepts of the Church that her supreme joy was found in carrying to others its message and its spirit. Her interest in missions was intense and abiding. In 1878 she was active in organizing the Woman's-Auxiliary to the Board of Missions in the diocese of Vermont, and later the Junior Auxiliary. In the service of the diocese and the Church at large, she was always lavish of herself and her substance.

Mrs. Canfield possessed to a remarkable degree many of the qualities of her distinguished father. Her Christian life, like his, was rich in zeal and enthusiasm, devotion, and love—a life of sublime faith and splendid service.

Of her five children, Mrs. Canfield is survived by three daughters and one son: Emily of Burlington, Vt., Mrs. Albert E. Hadlock of New Brighton, N. Y., Mrs. N. H. Camp of Glencoe, Ill., and Thomas Hawley of Lake Park, Minn.

MRS. C. B. WATKINS.

At the last meeting of the Board of Managers of St. John's Home, Milwaukee, the following testimonial to the life and character of the late Mrs. C. B. WATKINS was unanimously adopted.

Our number has again been broken by the passing away of our dear friend and co-worker, Mrs. C. B. Watkins. She was among the first managers of the Home, having served continuously for more than thirty-five years. Always ready to respond to the needs of the Home; her kindnesses to members of the family have many times gladdened their hearts. We shall miss her quiet presence, and her wise counsel. Surely no one can fill her place in our hearts, but let us thank God for her blessed example, and may her interest in this noble charity long be remembered, and her example emulated by all who knew and loved her.

September, 1907.

ORDINATIONS.

DEACONS.

HARRISBURG.—THOMAS RICHARD YATES, lay reader in charge of St. John's, South Williamsport, was ordained to the diaconate by the Bishop of the diocese in Christ Church, Williamsport, on the 18th inst. The sermon was by the Rev. David E. S. Perry. The candidate was presented by the Rev. William Northey Jones, rector of Christ Church, Williamsport. Mr. Yates will continue in charge of St. John's, South Williamsport, and as curate at Christ Church.

A large lot, centrally located, has been presented to St. John's, and a stone church building and a rectory are in contemplation. The feasibility of moving the present church building to the new lot to be used as a parish building is in consideration.

PRIESTS.

CALIFORNIA.—In All Saints' Church, Watsonville, on September 11th, the Bishop of California advanced to the priesthood the Rev. CHARLES LANMEISTER THACKERAY and the Rev. ARTHUR LODGE DODD. The sermon was preached by the Rev. N. B. W. Galloway. The Epistle was read by the Rev. D. C. Gardner, and the Gospel by the Rev. J. W. Gresham.

Mr. Thackeray will remain as rector in Watsonville, where he has been officiating as deacon for the last two years; and Mr. Dodd will probably become assistant in one of our large parishes.

Following the ordination, the Bishop held a service of benediction in the newly erected and commodious rectory of All Saints' Church.

WARNING.

Look out for a man who proposes to get you out a "Year Book" or "Reference Manual." He is apt to collect for the advertisements before completing his work.

(Rev.) A. E. MARSH.

St. Mary's Rectory, Blair, Neb.

OFFICIAL.

On account of the General Convention, the classes at the CHURCH TRAINING and DEACONESS HOUSE, 708 Spruce Street, Philadelphia, will not begin until October 9th, a week later than usual. But the House will be open October 1st, to receive any students who may wish to come at that time.

RETREAT.

At St. John Baptist House, 233 East 17th Street, New York, a Retreat for Associates and other ladies will be held October 23d-27th. Conductor, Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Apply to the assistant Superior.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

DEACONESS WANTED for St. Paul's parish, Cleveland, Ohio. Graduate of New York or Philadelphia school preferred. Liberal salary and comfortable home offered the right person. Address: Rev. WALTER R. BREED, rector, 4108 Euclid Ave., Cleveland, Ohio.

POSITIONS WANTED.

PRIEST—University graduate, unmarried, seeks charge country missions—bracing climate. State full particulars. SACERDOS, care LIVING CHURCH, Milwaukee, immediately.

TRAINED INSTITUTION WORKER wishes position. Eastern and Western references. Address: B., care LIVING CHURCH, Milwaukee.

YOUNG LADY wishes position as travelling companion. Would accept small remuneration. References exchanged. Address: "COMPANION," LIVING CHURCH, Milwaukee.

AN ENGLISH beneficed clergyman visiting America in October for several months, with his Bishop's sanction, an excellent preacher and reader, seeks clerical work in the neighborhood of New York, Washington, Boston, or Philadelphia. Address: "Recon," care Messrs. Bird, 22 Bedford St., Strand, London, England.

RECTOR of an Eastern parish desires to correspond with a vestry desiring the services of a priest. Not too far from the diocese of New York. It must be a parish that does not expect the rector to shoulder all the temporalities as well as the spiritualities. Address, in all confidence, "C2," LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

FINEST ACCOMMODATIONS to parties of "Four" or "Seven" during the Exposition. Rates—\$1.25 per day, including breakfast. Reference, Rev. Edward Cowling. Mrs. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

MISCELLANEOUS.

CATHOLIC ORATORY—If the furnishings for a Catholic Oratory, advertised in these columns some time since, are still for sale, will owner communicate with HENRY B. ELY, Redlands, Cal.?

CHRISTIAN YEAR CALENDAR FOR 1908. Festivals marked in red. Low price for localizing. Single copy, 10 cents. Church Printers, ANCHOR PRESS, Waterville, Conn.

TOO MUCH IS TO BE SAID in favor of THE ALASKAN CHURCHMAN to be contained in an advertisement. Better see it for yourself. Bishop Rowe is most anxious for a wide circulation. Yearly subscription, one dollar. To all those subscribing before November, will be given a picture of Bishop Rowe, suitable for framing. Send money order, check, or currency. THE ALASKAN CHURCHMAN, Fairbanks, Alaska.

FREE—A booklet describing the most complete and satisfactory *Punch Card Record System for Sunday Schools* yet devised. Before purchasing supplies, rectors and superintendents should send for free samples. MARY G. EASTMAN, Pontiac, Mich.

LINEN LACE from four cents per yard. Samples on application. Hand Embroidered Linen Handkerchiefs, beautifully worked, send \$1 for two, or 25 cents for two plain ones. Satisfaction guaranteed. THE IRISH LINEN CO., Importers, Davenport, Iowa.

JUST OUT.

THE CRUCIAL RACE QUESTION; OR, HOW AND WHERE SHALL THE COLOR LINE BE DRAWN? An exhaustive treatment of this great American Race Problem from the Social, Political, and Religious Points of View. By Bishop Brown of Arkansas. Of great interest to General Convention delegates. Pages, 275; chapters, 18; good print. Price, cloth, \$1.00; paper, 75 cts. THE ARKANSAS CHURCHMAN'S PUBLISHING COMPANY, Little Rock, Arkansas.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed. FREDERICK W. NEVE, Ivy, Va. Archdeacon of the Blue Ridge.

ARCHDEACONRY OF THE BLUE RIDGE. DIOCESE OF VIRGINIA.

Work among the Mountain poor whites, Ven. F. W. Neve, Archdeacon, Ivy, Va. Who will support a mission school for a year (\$175), or for a month (\$25)? Who will support the hospital for a day (\$3.00), or for a month (\$90.00)? Who will support a clergyman, or a deaconess, or a trained nurse? Representatives of the work will be at the General Convention to give all desired information.

APPEAL FOR JELLY.

How to Help Patients in the Hospitals.

The National Plant, Flower and Fruit Guild, office 70 Fifth Avenue, New York City, desires to increase the amount of jelly supplied to hospitals in the state and in the large cities nearby, whose hospitals have a great number of non-paying patients; also to district nurses and missionaries visiting among the poor in crowded districts. If any person or group of people or society wishing to contribute for this purpose will notify Miss A. L. Fairfield, National Secretary, 70 Fifth Avenue, New York City, she will arrange for the transportation and delivery of the jelly.

In cases where people feel unable to donate jelly and glasses, the Guild will gladly arrange with some local dealer for empty glasses to be exchanged for filled ones.

The requests received by the National Plant, Flower and Fruit Guild from hospitals and district nurses state, "We can use all the jelly you can spare us."

No hospital has a large enough income to purchase all the jelly that it can use to tempt the appetite of its convalescing sick. A very small effort will make two or three extra glasses

of jelly, and these extra glasses collected throughout the state will go a long way to meet the demand of hospitals.

The Guild will supply a label and will collect and distribute these delicacies after October first.

Extract from Report of a Country Branch of the National Plant, Flower and Fruit Guild:

People so situated that they have much to give to others have little conception how much pleasure those in straitened circumstances have in finding a way of serving others which is within their means. This was illustrated in our village last year in our branch of the National Plant, Flower and Fruit Guild. Apples were so abundant that they lay rotting on the ground everywhere. Farmers could not get enough for the imperfect fruit to pay for barrels and storage. Someone remembered that the good of the harvest might be put in a portable and useful shape for little more than the cost of the sugar when many hands were willing to sort, quarter, and cook, so some women and children set to work to make apple jelly. One woman paid for the sugar, and another scoured the neighborhood for donations of old glasses and jars. It was wonderful how many glasses of apple jelly went to New York from our country side to hot sick rooms.

Work, yes it was a lot of work, but perhaps not more than picking and packing any fruit or other supplies, and it was a work about which children could help. It was pleasant to see the peeling bees, jelly bees, and papering bees that brought neighbors together and sent down from the orchard so many cups of "apple jell."

NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids to do the work entrusted to it as the agent of the Church.

THE BOARD OF MISSIONS

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to \$500 to sick and old without waiting for age to begin, and do not cease with death, but go to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, Assistant Treasurer,
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lycett Stationers.



ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and
Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Rhinegold. A Dramatic Poem by Richard Wagner. Freely Translated in Poetic Narrative Form by Oliver Huckel. Price, 75 cents net.

Heroes and Heroism in Common Life. By N. McGee Waters, author of *A Young Man's Religion*, etc. Price, \$1.25 net.

This Mystical Life of Ours. A Book of Suggestive Thoughts for Each Week Through the Year. From the Complete Works of Ralph Waldo Trine, author of *The Life Books*. Price, \$1.00 net.

The Country School. By Clifton Johnson. With Illustrations by the Author. Price, \$1.50 net.

The Farmer's Boy. By Clifton Johnson. With Illustrations by the author. Price, \$1.50 net.

The Japanese Nation in Evolution. Steps in the Progress of a Great People. By William Elliot Griffis, D.D., L.H.D., formerly of the Imperial University of Japan, author of *The Mikado's Empire*, *Japan in History*, *Folk-Lore*, and *Art*, etc. Price, \$1.25 net.

Famous Painters of America. By J. Walker McSpadden. With full-page illustrations. Price, \$2.50 net.

HOUGHTON, MIFFLIN & CO. Boston.

Faithless Nelly Gray. A Pathetic Ballad written by Thomas Hood. The text illum-

nated by numerous original drawings, by Robert Seaver. Price, 75 cents.

GINN & COMPANY. Boston.

The Open Road Library of Juvenile Literature. *Rhymes and Stories.* Compiled and Edited by Marion Florence Lansing, M.A. Illustrated by Charles Copeland.

HENRY ALTEMUS CO. Philadelphia.

The Bible as Good Reading. By Albert J. Beveridge. Price, 50 cents.

THE MACMILLAN CO. New York.

The Christ That Is To Be. By the author of *Pro Christo Et Ecclesia*. Price, \$1.50 net.

PAMPHLETS.

The Church and the Jew. By Bernard Gruenstein, Sewanee, Tenn. With Introduction by the Rev. William Porcher Du Bose, S.T.D., D.C.L. The University Press, at the University of the South, Sewanee, Tenn.

Confirmation, or "The Laying on of Hands." An Address and Charge Delivered Before the Public Congregation to the Easter Class of 1907, by the Rev. John Alleyne Howell in St. Mary's Church, Springfield Centre, N. Y., April 22nd, 1907. Printed by the Wardens and Vestrymen of St. Mary's Church.

The Views of a New Man on an Old Church. An Address Delivered in St. Mary's Church, Springfield Center, N. Y., on June 12, 1907. By James Merton Roney.

THE CHURCH AT WORK

CHURCH PROGRESS IN NEW BRUNSWICK, N. J.

A PROGRAMME of unusual interest marked the autumn meeting of the Convocation of New Brunswick (diocese of New Jersey), held September 17th, at St. Bernard's Church, Bernardsville. St. Bernard's is the center of a large missionary work, and has three mission chapels and half a dozen other mission stations. The members of the Convocation were taken in automobiles to see some of this work, and particularly to inspect the chapel and parish house at Peapack, where a very successful institutional work is carried on. Luncheon was served on the lawn of the new rectory at Bernardsville, and then after the business meeting the children of the parish Sunday schools gave, on the terrace, a performance of the mystery play, "The Little Pilgrim and the Book Beloved." Motor cars then took the clergy to the farm school at Gladstone, where twenty-five boys are trained in manual and farm labor and at the same time are given a religious and general education. In the evening, after a farm supper, the return was made to Bernardsville, where a missionary service was held, among the speakers being the Rev. Walter C. Clapp of the Philippines, Dean Baker, and the Rev. H. W. P. Pearse of South Amboy.

The business meetings of Convocation showed extensive progress throughout the whole upper portion of the diocese. Three mission chapels, in care of the Associate Mission, reported that they expect soon to be self-supporting. One of these, St. James', Wilbur (Trenton), has lately been enlarged and expects soon to call a rector. The Sunday school has grown until it is now numerically second on the list of the entire city. The Church of the Holy Comforter, in the outskirts of Rahway, has also grown rapidly. There is now a vested choir of 25 voices, and a minimum attendance of 100 at services. It is expected that this also will soon become a parish and call a rector. The chapel of the Heavenly Rest, Plainfield, which is in the Evona section of the city, is also growing

so fast that at no distant day it will be self-supporting, while St. Uriel's, Sea Girt, which was consecrated last summer and has ever since relinquished Convocation help, will now call a rector as an all-the-year-round parish.

Other missions also show progress. One new building was reported within the limits of the Bernardsville parish—St. John's, Mine Mount, a beautiful stone chapel built by Mr. Pyne, at a cost of \$5,000, on land donated for the purpose by another summer resident, Mr. Mitchell. This will soon be consecrated by the Bishop.

GREEN BAY RECTOR-ELECT.

THE RECTOR-ELECT of Christ Church, Green Bay, Wisconsin, in the diocese of Fond du Lac, the oldest parish within the state, is



REV. J. F. KIEB.

the Rev. James F. Kieb, at present missionary at West Allis, Wisconsin. Mr. Kieb was born at Newark, N. J., August 26th, 1873. He was in business for several years in Newark and for five years was lay reader at Christ Church. Determining to study for the ministry, he entered Nashotah, from which he was graduated in 1903, and was ordained deacon on Trinity Sunday of that year

and in the same year was advanced to the priesthood, both by Bishop Nicholson. He was curate at All Saints' Cathedral for two years, then rector at Holy Trinity Church, Wauwatosa, for two years more, and while serving in both these capacities he was also missionary at West Allis, which latter place he now leaves to assume his new work. Mr. Kieb begins his new work at Green Bay on the first Sunday in October.

BISHOP OF LONDON IN CANADA.

THE BISHOP OF LONDON was received in Toronto with the same warmth that had been accorded him elsewhere. He visited a number of the schools in the city, including St. Alban's, and the Bishop Strachan schools, and Haverall Ladies' College. He also performed a service of dedication at Bellevue House, an institution for the aged and infirm maintained by the Sisters of St. John the Divine.

The new building was presented to the Sisters by Mr. E. B. Osler, M.P., in memory of the late Mrs. Jack Osler. The Mother Superior and Mrs. Osler received the Bishop upon his arrival, and conducted him over the buildings. The Bishop was accompanied by the Archbishop of Toronto and Mrs. Sweatman. Before leaving he entered the chapel and kneeling at the altar, said a short prayer, dedicating the work of the Sisters and the building to the glory of God. The benediction was followed by the Doxology sung by the assembled sisters, and the Bishop afterwards addressed a few words of congratulation to the Sisterhood, praising the generosity of the donors, through which the community was enabled to broaden its field of labor.

Among other social entertainments, Archbishop and Mrs. Sweatman gave a reception for the Bishop on the evening of September 14th, and he was the guest of the Canadian Club on the 16th inst. On the latter day he left Toronto for London, Ontario, accompanied by the Archbishop.

In London there was celebrated the Jubilee of the diocese of Huron. The services were at St. Paul's Cathedral, and with the

Archbishop, the Bishop of London (England), and the Bishop of the diocese, there were several visiting Bishops and a great number of clergy and people. Music was rendered by the united choirs of the city churches. The Bishop of the diocese, the Rt. Rev. Dr. Williams, presided at luncheon afterward, served in Cronyn Hall.

A "FRATERNAL DELEGATE" TO GENERAL CONVENTION.

THE REV. A. L. BYRON-CURTISS, rector of St. Joseph's Church, Rome, diocese of Central New York, will attend the General Convention at Richmond as Fraternal Delegate from the Christian Socialist Fellowship. The aims and objects of the Fellowship are similar to the Christian Social Union when that organization was in the height of its power and influence under Kingsley and Maurice during the agitations of the Fabian Socialists in England. The Fellowship however is composed of Christians of all religious bodies, and was organized two years ago, quite a number of Churchmen, both clerical and lay, being numbered among the organizers. It is quite a coincidence that the first fraternal delegate from this new Christian Socialist organization to our General Convention should be a priest from Central New York, whose first Bishop (F. D. Huntington), was the pioneer Christian Socialist in America.

DIOCESAN SECRETARIES WILL MEET.

THERE WILL be a meeting of the Diocesan Secretaries' League in the parish house of Holy Trinity Church, Richmond, Va., on Thursday evening, October 3d, at 8 o'clock. Every diocesan secretary and assistant secretary is eligible to membership in the D. S. L., and is cordially invited to be present at this meeting. A programme has been arranged as follows:

1. Opening Prayer—The President, Rev. H. C. Duncan, D.D., of Louisiana.
2. Greeting—The Rev. Everard Meade, of Virginia.
Response—The Rev. R. D. Roller, D.D., of West Virginia.
3. The reading of the Minutes and the election of officers.
4. Papers—The Rev. F. W. Harriman, D.D., of Connecticut.
The Rev. Everard Meade, of Virginia.
The Rev. Thomas J. Garland, of Pennsylvania.
5. Discussion and General Business.

In order that the meeting may gain assistance from those unable to be present and also that the matter may be presented briefly, each secretary is requested to send to the secretary of the D. S. L. as soon as possible, a succinct statement of any device, method, system, plan, or expedient, by which he is assisted in his work or by which the convention or the diocese profits. Kindly notify the secretary also of your intention to be present at this meeting.

Members or those desiring to become members should send the annual dues of One Dollar to the treasurer.

Will secretaries please send this notice to their assistants?

This is the third conference of the D. S. L. The first was held in Boston in 1904 under the hospitable arrangements of the Rev. Dr. Manchester, the second in Philadelphia in May, 1906, with the Rev. Thos. J. Garland.

RETREAT FOR DEACONESES.

THE ANNUAL retreat for deaconesses was held in the Chapel of Peace, at Grace House-in-the-Fields, New Canaan, Conn., September 14-17. Twenty-two deaconesses from New York and neighboring dioceses were in attendance. The conductor this year was the Rev. Professor Kinsman of the General Theological Seminary.

DAILY CELEBRATION IN PITTSBURGH.

THE ST. MARY MEMORIAL CHURCH, Pittsburgh (Bishop Whitehead, rector, and the Rev. D. C. Hinton, vicar), has instituted a daily celebration of the Holy Eucharist. The attendance each morning is most encouraging to the clergy. This is the only parish in the city that has a celebration each day. St. Mary's also has always had a High Celebration, fully choral, every Sunday morning at the 11 o'clock service.

SOUTHERN OHIO RECTOR-ELECT.

THE RECTOR-ELECT of Trinity Church, Troy, Ohio, is the Rev. Edward S. Doan, rector of St. Thomas' Church, Port Clinton, who will enter upon his new duties October 1st. Mr. Doan was graduated from the theological department of Kenyon College in 1895, and



REV. EDW. S. DOAN.

has spent his entire ministry of twelve years within the diocese of Ohio, ministering successively at Bellevue, in Cleveland, at Port Clinton with Catawba Island and Oak Harbour. His Cleveland work included rescuing the colored mission from oblivion, and the building of a church for those people and strengthening its congregation.

AUSPICIOUS OPENING FOR KENYON.

KENYON COLLEGE opened its 83d year on Wednesday, September 18th. The number of students is about the same as last year, the entering class numbering between forty and fifty men. The very extensive repairs on the old Kenyon dormitory have been completed and the building is again fully occupied by students. The corner-stone of old Kenyon was laid in June, 1827, and at the end of eighty years the building has been beautifully rebuilt and remodelled on the inside. No college dormitory in the United States surpasses old Kenyon in the dignity of its architecture or in the comfort and elegance of its interior.

Three new men take their places on the college faculty this year. The Bowler Professor of Physics and Chemistry is the Rev. Dr. George F. Weida, who took his bachelor's degree at the University of Kansas and his doctorate in Philosophy at Johns Hopkins University. Dr. Weida has been professor in the University of Kansas for six years and also in Ripon College for three or four years. He has won distinction by original research in chemistry and has been thoroughly successful in teaching. Dr. Weida was ordained to the diaconate by the Bishop of Kansas some years ago in order that he might assist more efficiently in missionary work. Frank L. Hitchcock of Cincinnati has been appointed assistant professor of Physics. Mr. Hitchcock took his bachelor's degree at Harvard in 1896 and has since spent some years in Paris, studying at the Sorbonne and the College de France. More recently he was professor of Physics at Fargo College, North Dakota, and for the past year has been doing research

work at the University of Cincinnati. Daniel C. Munro, a graduate of Bowdoin College, has been appointed physical director.

DIOCESAN EVANGELISTS FOR CALIFORNIA.

AT THE CALL of the Bishop, a number of clergy of the diocese of California met for a celebration of the Holy Communion in the Church Divinity School chapel on Tuesday, August 27th, and spent the greater part of the day in conference upon the Bishop's proposal to form a Board of Evangelists to help, when called upon, in the diocese. As a result the following statement was agreed upon:

OBJECTS.

1. To hold missions with approval of the Bishop, when asked by those in charge of cures.
2. To develop a careful *modus* for such missions.
3. To prescribe effective printed matter and devotional helps and readings for such missions.
4. To assist the Bishop in his work as a general evangelist in the above mentioned and other ways he may from time to time suggest.
5. To awaken in the diocese a larger interest in the prayers and aims of the Ember seasons, and to improve such opportunities as may occur to stimulate clergy, parents, sponsors, Sunday school and other teachers, and all having influence over our children and youth in their responsibilities for a wider sense of vocation to the holy ministry and the service of sisterhoods and deaconesses.

ORGANIZATION.

- (a) For the present a simple board, appointed by the Bishop, under his chairmanship.
- (b) Later, if practicable, to be fitted into the Cathedral organization as a proper diocesan agency.

MEMORANDUM.

To promote corporate efficiency in all matters of the general policy of the Board, including its methods, suggestions of printed matter and literature shall have the approval of all members and of the Bishop before adoption.

The clergy who have signed the foregoing statement, are the Bishop and the Rev. Messrs. David J. Evans, Clifton Macon, Charles N. Lathrop, N. B. W. Gallwey, Ernest Bradley, and J. W. Gresham.

DEATH OF REV. J. F. OHL, D.D.

THE REV. JOHN F. OHL, D.D., rector of Grace Church, Pomeroy, Ohio, passed to his final rest at the rectory in Pomeroy on Monday, September 16th. Dr. Ohl, in point of service, was next to the oldest clergyman in the diocese of Southern Ohio, having taken service in the diocese in April, 1866. In 1884 he became rector of Grace Church, Pomeroy, prior to which time he was rector of St. James' Church, Zanesville. He received the degree of Doctor of Divinity from Kenyon College, of which he was a graduate, in 1879. Bishop Vincent had charge of the funeral services. Dr. Ohl was a man of very lovable character, and his death will cause great sorrow among his very many friends throughout the diocese.

RETURNS FROM CANAL ZONE.

THE REV. HENRY B. BRYAN, Archdeacon of Queens and Nassau counties, has returned from the Canal Zone, where he went a few weeks ago to look over the field with a view of planting the Church there. It is not yet known that the reverend gentleman has decided to take up work in the Zone, but is generally believed that he will finally decide to do so.

DEBT CANCELLED AT PETOSKY, MICH.

ON SUNDAY, September 8th, Bishop Tuttle of Missouri preached at Emmanuel Church, Petosky, Mich., when a service of rejoicing was held at the payment of a mortgage of nearly \$2,000, which has long rested on the rectory. The rector of the parish, the Rev. J. W. Bedford-Jones, received the cancelled mortgage from the hands of Mr. L. A. Lilly at the presentation of the offerings at Morning Prayer; then handing the paper to Bishop Tuttle, a flame was applied by him to it from a lighted taper, while the large congregation joined in singing the Doxology. The payment of this mortgage clears up all indebtedness on the parish, the last payment on the church edifice having been made a year ago, followed by the church's consecration.

ENGLISH BISHOP IN CONNECTICUT.

THE BISHOP of St. Albans spent the Sixteenth Sunday after Trinity at Watertown, Conn., preaching at Christ Church (the Rev. Herbert N. Cunningham, rector). The Bishop began his ministry in England as curate to the Rev. F. M. Cunningham, father of the rector of Watertown. Subsequently the latter was curate to Dr. Jacobs when he was vicar of the parish of Portssea.

GIFT TO BERKELEY DIVINITY SCHOOL.

THE BERKELEY Divinity School opened its school year on Wednesday, September 18th. It was announced that Mr. J. Pierpont Morgan had presented to the school sixteen folio volumes of *Gallia Christiana* forming a complete set.

BEGINS WITH ORDINATION OF NEGRO.

BISHOP GUERRY began his episcopal work in South Carolina by conferring with his colored workers, at St. Mary's chapel, Columbia. He ordained, on the opening day, Jesse D. Sykes, a colored candidate, to the diaconate. Questions discussed at the conference were "How may the Laity be made to Feel the Responsibility Resting upon them to Assist the Clergy in their Work?" and "The Value of the Book of Common Prayer to the Negro Churchman."

FATHER WAGGETT'S RETREAT IN BOSTON.

THE ANNUAL retreat of the fathers of the Society of St. John the Evangelist was held in St. John's Church, Boston, from September 17th to September 20th, and was attended by some thirty priests, most of them from Boston and vicinity, though some coming from as far as Providence, R. I., and Portland, Me. The Rev. Fr. Waggett, superior of St. Edward's House of the Society at Westminster, England, conducted the retreat, he having arrived in this country the early part of the month.

NEW CHAIR FOR THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

THE BISHOP of Hankow, the Rt. Rev. Logan H. Roots, delivered a lecture in St. John's chapel, Cambridge, on the afternoon of September 26th, introductory to the new chair of the History of Religion and Missions, just established by the alumni, at the Episcopal Theological School, to which the Rev. Dr. Rhinelandt has been appointed.

The Rev. H. L. Taylor, lately of Chicago, where he was actively associated with mission work, has attached himself to the Episcopal Theological Seminary as instructor in Old Testament History, under Professor Peter H. Steenstra. He will also take up Sunday school work, connecting himself with

Emmanuel Church, Boston. Mr. Taylor was ordained priest on September 26th in St. John's chapel, Cambridge, by Bishop Roots.

ACTING CHAPLAIN FOR THE UNIVERSITY OF THE SOUTH.

THE REV. THOMAS ALLEN TIDBALL, D.D., has been appointed the acting chaplain of the University of the South. The former chaplain, recently consecrated as Bishop Coadjutor of South Carolina, has resigned. Dr. Tidball is the Professor of Ecclesiastical History and Polity, and was formerly the rector of the Church of St. Luke and the Epiphany in Philadelphia, Pa. He is the author of *Christ in the New Testament*.

Dr. Tidball will temporarily take the intermediate and senior classes in Homiletics in the theological department, while the Rev. Professor W. Haskell Du Bose, vice-dean, takes the junior class in Homiletics.

LEGACY FOR PHILADELPHIA INSTITUTIONS.

BY THE WILL of the late Miss Amelia Priestman, who died September 14th, \$2,000 is bequeathed to the Home for Incurables; \$1,000 to the Home of the Merciful Saviour for Crippled Children, and \$2,000 to the Pennsylvania Home for Blind Men, all in Philadelphia. Besides the above amounts, \$10,000 was left to a number of worthy institutions of the Roman Church, of which the deceased was a member.

MEMORIAL TO THE LATE REV. ISAAC GIBSON.

ON SUNDAY, September 15th, at All Saints' Church, Norristown, Pa., a richly carved Bishop's chair made of oak was presented by the congregation and dedicated as a memorial to the late rector of St. John's—the mother parish of All Saints—the Rev. Isaac Gibson. The rector, the Rev. W. Herbert Burk, officiated and preached the sermon, alluding to the keen interest taken by the late Mr. Gibson in the founding and development of All Saints'. A brass tablet bears the following: "To the Glory of God and in memory of the Rev. Isaac Gibson, January 30, 1828—June 12, 1906, Rector of St. John's Church, Founder and Friend of this Parish, this chair is given by a grateful congregation. A. D. 1907. 'Other foundation can no man lay than that is laid, which is Jesus Christ.'"

DR. NEWLIN'S FIFTIETH ANNIVERSARY.

ON ST. MATTHEW'S DAY, Saturday, September 27th, the fiftieth anniversary of the ordination of the Rev. Joseph D. Newlin, D.D., rector emeritus of the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia, was observed with special ser-

vices. On Sunday, September 28th, a sermon was delivered by Dr. Newlin. About a year of Dr. Newlin's long and active career in the ministry has been spent at the Church of the Incarnation, and the building edifice is a monument to his energetic and faithful work. He has also been active in Church affairs outside of his own parish, being a member of the Standing-Committee of the diocese, a trustee of the Episcopal Hospital, a member of the Board of Council of the city mission, and connected in an official way with several other Church organizations.

MEMORIAL WINDOWS FOR CAIRO, N. Y.

TWO BEAUTIFUL stained-glass memorial windows were unveiled and dedicated at Calvary Church, Cairo, N. Y., on Friday and Saturday afternoons (August 30th and 31st) respectively.

The subject of one is the Resurrection Angel at the Tomb. This window is in memory of Miss Effie B. Walters, a devout communicant, who passed to the life beyond last March, given by her family.

The second (the fifth in the past ten months) portrays as its subject the Epiphany. Altogether there are six figures represented, the Infant Christ on the knees of the Blessed Virgin Mother, Saint Joseph standing by, and the Magi in posture of adoration. It is given in memory of Miss Madge Elizabeth Person, by her mother; another young woman confirmed and who received her first Communion at the altar of Calvary Church, and who entered into life eternal at the beginning of this year.

It is proposed to remove the old organ gallery in the rear of the church, in disuse many years past, as it partially covers the two rear windows, the only remaining ones to be replaced with new, one of which has been promised for possibly this coming winter; the other is to be secured by subscriptions from the parishioners and placed in memory of all the departed members of the parish.

FINISHES DECADE AT ST. MARK'S, SEATTLE.

THE COMPLETION of the tenth year of the rectorship of St. Mark's Church, Seattle, Wash., by the Rev. J. P. D. Llwyd, was observed with special fervor.

The ten years in which Mr. Llwyd has been rector of St. Mark's have been notable in Church work. St. James' Church, Fremont, All Saints' University mission, and St. Andrew's Church, Green Lake, are fruits of the present rector's labors.

St. Mark's Church has been enlarged and improved, additional land has been purchased and a handsome and spacious rectory has been built. A fine organ has been installed

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and many substantial additions have been made to the working plant of the parish.

Mr. Llwyd was graduated from Trinity College, Toronto, and was ordained a priest of the Church by Bishop Knickerbacker, of Indiana, in 1885. His earliest Church work was done in connection with Dr. Rainsford, at St. George's Church, New York. For a time he was curate at All Saints' Cathedral, Milwaukee, and from there went to Riverside, Chicago. This charge was followed by a call to Omaha, from which city he went to Seattle.

Mr. O. J. C. Dutton, one of the vestrymen of the parish, on behalf of the men of St. Mark's, presented to the rector a substantial purse as a contribution to the expenses of a trip abroad for himself and wife. Mr. Llwyd responded in warm appreciation of the token of regard.

The women's guild of the church also gave a farewell luncheon to the rector and Mrs. Llwyd, presenting to Mrs. Llwyd a valuable purse.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Woman's Auxiliary—Convocation—Sunday School Enthusiasm.

THE REGULAR fall meeting of the convocation of San José was held on September 10th in All Saints' Church, Watsonville. At the business meeting the Archdeacon addressed the convocation on the subject of its relation to the diocesan and general funds of the Church.

THE REGULAR quarterly meeting of the Sunday School Commission of the diocese was held on September 4th. At this meeting the secretary reported a constantly growing demand for the books recommended by the curriculum. The lecture committee reported arrangements to have Bishop Scadding of Oregon deliver a series of lectures on American Church History, in San Francisco, in February, 1908. Arrangements were also reported as to talks to Sunday school teachers by Miss Caroline Feidler, a devoted Churchwoman and an enthusiast on Sunday school matters. Having been on the faculty of the State Normal School, Miss Feidler is well qualified for the task laid upon her. The Reading Course committee reported the revision and reprinting of the curriculum as originally set forth. The Sunday School committee of the House of Churchwomen were in session in an adjoining room, from which a delegation of ladies was sent to ask the co-operation of the members of the commission in arranging for a Sunday school teachers' rally in November. At this rally it was expected that oral reports of the Sunday school gatherings in Richmond, would be given by the returned deputies to the General Convention. Steps will also be taken to form a San Francisco Sunday School Teachers' Association at this time. The commission promised coöperation in the movement.

THE ALAMEDA COUNTY Sunday School Teachers' Association held its quarterly meeting in St. John's Church, Oakland, on the evening of September 9th. Eleven Sunday schools were represented and many visitors came to hear the discussion of "The Boy in Sunday School." A class of boys was taught by Mrs. Hathaway, a successful teacher of many years' experience, teacher and class meeting for the first time. Those who had any knowledge of pedagogical principles could perceive the skill with which she held the interest of the boys and drew out their opinions, while impressing the lesson upon their minds. Mrs. Partridge, vice-principal of one of the public schools of Berkeley, gave a most helpful talk from the standpoint of the teacher and the mother, insisting that we must know not only the lesson but the boy; how he thinks, of what he thinks, what is the ruling passion at the age in which we have him in our care. A paper was read by Professor Nichols of Berkeley, handling the subject

from the standpoint of the boy, in which he advocated the graded system in the Sunday school and urged that effort be made to enlist more day-school teachers in the work of the Sunday school, as they have had regular training in the art of teaching. The subject for the December meeting will be "The Machinery of the Sunday School."

THE SEPTEMBER meeting of the Woman's Auxiliary was held in St. Luke's Church on the 3rd inst. As this was the first fall meeting, but eleven branches were represented. Letters were read from "O. O. M.," the Rev. John W. Nichols, son of the Bishop, telling of his recent work in the distribution of food to the famished sufferers in China near Li-so, and of the progress of the Church work in Shanghai; also from the Rev. J. W. Chapman and Miss Sabine, expressing their great appreciation of the boxes sent to Anvik this year. The treasurer of the Auxiliary reported the amount on hand for the United Offering, to which several hundred dollars were added at the close of the meeting. The Bishop was present and made an address and afterward announced his appointment of Mrs. Louis F. Monteagle as president, to succeed Mrs. James Newlands, resigned. On the morning of October 3d, the day on which the great Triennial service of the Woman's Auxiliary will be held in Richmond, a Eucharistic service will be held in Grace Church, San Francisco, for the California branch, the Rev. David Evans officiating.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Clericus Meets—Notes.

A MEETING of the Clericus of the Archdeaconry of Williamsport was held in Trinity Church rectory, Williamsport, on the 18th inst. This being the initial meeting of the year, officers were elected as follows: Rev.

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"His suggestions were carried out and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

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"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

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vast number of people who are ministered to by only twenty-seven priests. Bishop Keator, as well as Dean Burleson, pleaded for more priests.

The evening meeting was not as largely attended as it would have been had there not been such a very heavy thunder storm, but those who braved the elements felt more than repaid. The speakers were the Rev. J. S. Budlong of Austin, the Rev. Geo. Craig Stewart of Evanston, Ill., and the Ven. Archdeacon Stuck of Alaska. All the addresses were most interesting and filled all present with enthusiasm. The Auxiliary was most hospitably entertained by the members of St. Paul's parish and accepted the invitation of the Church of St. John the Evangelist, St. Paul, to meet there next year.

THE SUNDAY SCHOOL Institute of the diocese held its 20th annual meeting in All Saints' Church, Minneapolis (Rev. A. R. Hill, rector), on Thursday, September 19th. Owing to some misunderstanding, the institute was not as well attended as it should have been, but was one of the most helpful and probably the best one ever held. The address of the day was given by the Rev. Geo. Craig Stewart of Illinois, and was splendid. His topic was "The School Teacher," and he divided his topic into three subject-heads, namely, Ideals, Insight, Individuality.

In the afternoon session the following programme was carried out, to the edification of all: Teachers' Class, Rev. Elmer Lofstrom; Teachers' Meetings, Rev. J. S. Budlong; Normal Work, Professor A. M. Locker; The Intermediate Department, Mrs. D. F. Thompson; The Primary Department, Mrs. Anderson.

The evening session was addressed by the Bishop of Montana, who was at his best on the topic, "The Sunday School and Missionary Instruction and Interest."

CHRIST CHURCH, Minneapolis (Rev. A. D. Stowe, rector), which has been moved two blocks and enlarged, was reopened for worship on Sunday afternoon, September 15th. The service was largely attended and the music was furnished by the choir of the Church of the Holy Trinity (Minneapolis). It is expected that by this removal and enlargement Christ Church will be able to do an aggressive and telling work.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Diocesan Notes.

ST. JOHN'S CHURCH, St. Louis (Rev. Stephen Sherman, Jr., rector), has been sold to the Greek Catholics. A new church and rectory are to be built in Tower Grove Heights, directly opposite Tower Grove Park. The vestry of St. John's have retained all memorials and furnishings from the old church, and plans and specifications having been accepted by St. John's parishioners, work on the new structure, which will be constructed of pressed brick, will be commenced at once.

THE FIRST meeting of the Clericus was held at Christ Church Cathedral, St. Louis, on Monday last. There was a representative gathering present, who elected as officers for the ensuing year the Rev. J. Courtney Jones, chairman, and the Rev. Loaring Clark, secretary.

THE PRE-CONVENTION meeting of the Brotherhood of St. Andrew was held at the Church of the Holy Communion (Rev. C. F. Blaisdell, rector), on Thursday last. Mr. L. Chase read a paper and the Rev. Loaring Clark, rector of St. Paul's, addressed the meeting on "Why Go to Washington?"

THE VERY REV. CARROLL M. DAVIS has been appointed by the Bishop as secretary for the diocese of Missouri to the Pan-Anglican Conference to be held in London in 1908.

NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

Convocation at Raleigh.

AT THE fall session of the Convocation of Raleigh held at Christ Church on the 18th and 19th insts., there were sermons by the Rev. T. A. Cheatham and the Rev. John London. In the subjects discussed there was included that of missionary work of the Convocation, as a result of which it was resolved that an effort be made to pay sufficient salary to the Archdeacon to enable him to devote his whole time to missionary work. Some other subjects discussed were: "Are the Clergy Meeting the Demands of the Times?" "The Proper Length of a Pastorate," "Helps and Hindrances to Pastoral Work," "How the Church is Benefitted by Work in the Country and Small Towns," "How the Church Succeeds in a Mill Community," and "How the Church is Benefitted by a Mission Sunday School."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Death of Prominent Layman.

THE DEATH of Captain Jefferson A. Slamm, which took place on August 3d, at his residence, after a long and painful illness, removes from Seattle one of its most faithful and esteemed communicants. For ten years, ever since Captain Slamm's residence in the city, he has been a conspicuous figure in Church life.

PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Anniversaries—Notes.

AT THE meeting of the diocesan branch of the Woman's Auxiliary, held on Monday, September 23d, the address was made by the Rev. Jules Prevost of St. Ambrose mission, lately one of the missionary staff of Bishop Rowe of Alaska.

[Continued on Page 760.]

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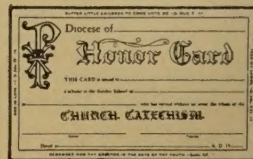
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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

PENNSYLVANIA.

[Continued from Page 758.]

THE 21ST ANNIVERSARY of the founding of St. Simeon's parish, Philadelphia (Rev. Edgar Cope, rector), was observed on Sunday, September 22nd, with special services and visiting clergy. At 10:30 A.M. the Rev. Wm. H. Graff of Holy Comforter Memorial chapel, was the preacher; at the 3 P.M. Sunday school service the address was made by the Rev. Dr. H. L. Duhring, superintendent of the City Mission; and at 7:45 P.M. the rector was the preacher.

THE REV. MORTON MONTGOMERY was elected chairman for the month at the opening meeting of the Clerical Brotherhood, last Monday week, and the Rev. Henry F. Hoyt, the head of the topic committee for the season.

THE NEW rector of old Christ Church, Philadelphia (Rev. Dr. Washburn), has convinced the vestry of the necessity of a new and commodious parish house.

A PAROCHIAL mission is to be held during the month of October at St. George's, Richmond (Rev. A. J. Arkin, rector), the missionary being the Bishop of Delaware.

PITTSBURGH.

CORTLAND WHITEHEAD, D.D., Bishop.

Calvary Church—Convocation at Sewickley.

ON THURSDAY afternoon, September 19th, there was held in the new Calvary Church, Pittsburgh, a combined service, a thanksgiving for the completion of the building of the edifice without accident of any serious nature to any of the workmen, and the blessing of the new chimes. Those taking part in the service were the Bishop of the diocese, the Rev. Dr. McIlvaine, rector of the parish, and the Rev. D. L. Ferris, associate rector. The bells were made by the Meneely Company, Troy, N. Y. Upon one of them is the inscription, "Presented to Calvary Church, Pittsburgh, by H. C. Frick, 1906."

AT THE Southern Convocation, held at St. Stephen's Church, Sewickley, last week, the committee on Reorganization of the Convocation presented its report through Dr. Bragdon, and the proposed Canon on Missions was approved. Hereafter the Convocation is to be known as "The Archdeaconry of Pittsburgh." The Bishop made a short address on "Increase of the Ministry." The Rev. J. G. Robinson, of the St. James' Memorial Church, Pittsburgh, read a paper on "Religion in the Public Schools," and the Rev. Mr. Beavin and the Rev. Mr. Hawksworth spoke on the same subject. A discussion of subjects to come before the General Convention took place.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Organ for the Cathedral.

A BROTHER and sister, communicants of St. Paul's Cathedral, Cincinnati, have very generously offered to give a new organ to the Cathedral as a memorial to their father, the same to cost not less than \$12,000.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Retreats—Death of Mrs. Canfield.

TWO RETREATS were held at Bishop Hopkins Hall, Rock Point, Burlington, by Bishop Hall, during the first two weeks in September. The retreat the first week was for women and was attended by thirty. During the second week the retreat was for priests. There were twenty-four retreatants.

MRS. CAROLINE CANFIELD, widow of T. H. Canfield, for many years secretary of the diocese, and youngest and last surviving daughter of Bishop Hopkins, died at her late residence in Burlington, on Sunday, September 8th, aged 71 years. Mrs. Canfield was an earnest, devout Churchwoman and an enthusiastic worker in the diocesan Woman's Auxiliary. The funeral service was held in St.

Paul's Church on Thursday afternoon, September 12th, the rector, the Rev. Dr. Bliss, officiating. The interment was made in the Bishop Hopkins family lot at Rock Point, Bishop Hall officiating. Many of the priests in attendance at the retreat at Rock Point were present at the interment.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Church Properties Improved—Akeley Hall—Notes.

THE PAST SUMMER has been a period of improvement for the Church property in the diocese. At Elk Rapids, Saugatuck, Marshall, Paw Paw, and Allegan, the church edifices have been put in a neat and attractive condition. In all cases, we understand, these improvements have been promptly paid for, leaving no debts behind.

AKELEY HALL, the diocesan school for girls, at Grand Haven, bids fair to have a new epoch of prosperity. The enrollment of pupils for the opening of the present school year, September 26th, is much larger than ever before, and some pupils are entered in advance for the year 1908-1909. The new wing for this growing school cannot be finished for this year, but will be pushed rapidly to completion early in the spring. To meet the need of more room for the present year, important and attractive changes have been made during the summer, which insure perfect comfort for all the pupils. A domestic science department will be added to the course of study this year, and the study hall has been fitted out with up-to-date desks and seats of weathered oak.

THE NEW Dean of St. Mark's Pro-Cathedral, Grand Rapids, the Rev. Burr M. Weedon, has notified the Bishops that he will assume charge on October 1st.

ST. MARK'S PARISH, Coldwater, is rejoicing in a legacy of \$10,000 given recently by the daughter of a former rector, the Rev. C. R. Huson. This money is to be set aside as an endowment to be known as the Huson Memorial Fund.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Convocation at Powellton.

THE KANAWHA Convocation of the diocese of West Virginia was convened in St. David's Church at Powellton (Rev. Arthur M. Lewis, rector), September 17-19. The convocation was to have met at Hinton, but the new church not being completed, the place of meeting was changed. The Rev. J. Howard Gibbons of Point Pleasant, and the Rev. J. M. Hamilton were the preachers. Bishop Peterkin and the Rev. John S. Gibson made the missionary addresses.



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